

**NOW WITH COMPLETE
AUTHENTICATION & REFERENCING**

Hisnul Muslim

Compiled by:
Shaikh Sa'eed bin Ali Al Qahtaani

Authentication and Reference by:
Abul Fawzan Kifayatullah Sanabili

English Translation of This Edition by:
Shaukat Parvez

Publisher : Islamic Information Centre, Mumbai

The world today needs authentic information about Islam.

Realising this, the Islamic Information Centre (IIC) was started in 2004 and is working to call people to follow the Qur'an and Saheeh Hadith according to the understanding of the best generations of Islam.

This is the only way to solve differences and unite the Ummah in the truth.

Located in Mumbai and having two branches in Kurla and Andheri, IIC has a team of Islamic scholars working on various projects like Islamic Courses, Islamic WhatsApp Helpline, Literature, Islamic Magazine Ahlus Sunnah, Dawah Desk, Islamic lectures and weekly programs, Quiz Competitions etc.

IIC is available for people throughout the world through IIC-Mumbai Mobile App on Android and iPhone, IIC Mumbai Youtube Channel and social media.

Hisnul Muslim

Compiled by:

Shaikh Sa'eed bin Ali Al Qahtaani

Authentication and Reference by:

Abul Fawzan Kifayatullah Sanabili

English Translation of this edition by:

Shaukat Parvez

Publisher:

Islamic Information Centre, Kurla, Mumbai

No Copyright

There is no copyright, provided that no alteration is made, and credit is given to the Islamic Information Centre.

Everyone is free to print it for sale or free distribution.

Wallaah! If we had resources, we would have flooded the world with authentic Islamic literature.

Name of the book:	Hisnul Muslim
Compiler:	Shaikh Sayeed bin Ali Al Qahtaani
Tahqeeq & Takhreej:	Abul Fawzan Kifayatullah Sanabili
English Translation:	Shaukat Parvez
Publisher:	Islamic Information Centre, Kurla, Mumbai
First Edition:	2018
Quantity:	1000
Price:	INR 50

Available at:

- Islamic Information Centre, Kurla, Mumbai, India
- Umri Book Depot, Near Madrasa Ta'leemul Qur'an, Ashok Nagar, Kurla, Mumbai
- Madrasa Rahmaniya Salafiya, Kamla Raman Nagar, Baigan Wadi, Govandi, Mumbai
- Madrasa Tanweerul Islam, Sa'dullahpur, Post Kasamhi, Siddharth Nagar, UP, India
- Markaz Maktabal Islam, Iwan Hamdard, Muslim Chowk, Gulbarga, Karnataka, India

Contact no. to order book: 022 26 500 400

Index

About the authentication	1
The virtues of remembering Allah	5
1) Du'a after waking up	13
2) Du'a when getting dressed	19
3) Du'a after putting on new clothes	20
4) Du'a for someone who has worn new clothes	20
5) Du'a while undressing	21
6) Du'a before entering the washroom	22
7) Du'a after leaving the washroom	22
8) Du'a before wudu	22
9) Du'a after wudu	23
10) Du'a when leaving the house	24
11) Du'a when entering the house	25
12) Du'a while going to the Masjid	26
13) Du'a while entering the Masjid	27
14) Du'a while leaving the Masjid	28
15) What to say upon hearing the Adhaan	30

16) Du'a at the beginning of the prayer	33
17) Du'a during Rukoo'	40
18) Du'a while rising from the Rukoo'	43
19) Du'a during Sujood	44
20) Du'a while sitting between the two sujood.....	48
21) Du'a for prostrations due to recitation of the Qur'an	49
22) Du'a during Tashahhud (sitting in prayer)	50
23) Darood (sending blessings on the Prophet) after Tashahhud	51
24) Du'a after final Tashahhud and before ending the prayer	53
25) Du'a after completing the prayer	61
26) Du'a for istikhara (seeking Allah's counsel)	70
27) Du'a for morning and evening	72
28) Du'a before sleeping	94
29) What to say when you turn in your sleep	107
30) Du'a if you feel uneasy while sleeping	107
31) What to do if you have nightmares, bad dreams:	108
32) Du'a for Qunoot in the Witr prayer	109
33) Du'a after ending Witr prayer	112

34) Du'a in times of sorrow and anxiety.....	113
35) Du'a during anguish and distress	115
36) Du'a while meeting an adversary or a ruler	117
37) Du'a against the oppression of a ruler	118
38) Du'a against an enemy	120
39) Du'a if you fear people may harm you	121
40) Du'a for if there is Waswasah (whispers, bad thoughts) with regards to faith	122
41) Du'a to get rid of a debt	123
42) Du'a against distractions during prayer and recitation of the Qur'an	124
43) Du'a when things are difficult	124
44) What to do if a sin is committed by you.....	125
45) When does the Satan run-off	125
46) What to say when your plan fails	126
47) Congratulations for new parents and its response ..	126
48) Seeking Allah's protection for children.....	127
49) Du'a while visiting the sick	128
50) The reward for visiting the sick	129
51) Du'a by the terminally ill	129

52) Prompting the dying person.....	131
53) Du'a when tragedy strikes.....	131
54) Du'a while closing the eyes of the dead.....	132
55) Du'a in funeral prayer.....	133
56) Du'a in funeral prayer of a child.....	137
57) What to say when consoling the bereaved.....	139
58) What to say while placing the dead in the grave.....	140
59) Du'a after burying the dead.....	141
60) Du'a when visiting the graves.....	141
61) Du'a during heavy winds and storm.....	142
62) What to say when it thunders.....	143
63) Du'a for rain.....	144
64) Du'a during rain.....	145
65) What to say after it has rained.....	146
66) Du'a when it rains excessively.....	146
67) Du'a when sighting the new moon.....	147
68) Du'a after breaking the fast.....	147
69) Du'a before eating.....	148
70) Du'a after eating.....	149

71) Du'a by the guest for the host.....	150
72) Du'a if someone gives you food or drink.....	151
73) Du'a for the one who invites you to break your fast with them	151
74) Du'a by the one who declines an invitation during a voluntary fast.....	152
75) What should a fasting person say when abused	152
76) Du'a upon seeing the first fruits of the season	153
77) Du'a on sneezing	153
78) Du'a to congratulate newly weds.....	154
79) Du'a by the groom for his wife, and when purchasing a new ride.....	155
80) Du'a before intercourse	156
81) Du'a to ward-off anger	156
82) Du'a on seeing an afflicted person	156
83) Du'a while sitting in a gathering.....	157
84) Du'a for Kaffaaratul Majlis (The Expiation of gathering)	158
85) Du'a when someone seeks forgiveness for you	158
86) Du'a for someone who does good to you	159

87) Du'a for protection from Dajjaal (Antichrist).....	159
88) Du'a for the one who expresses his love for Allah's sake.....	160
89) Du'a for the one who spends his wealth on you	160
90) Du'a when repaying a debt	161
91) Du'a for protection from Shirk	161
92) Du'a for the one who prays for blessings for you.....	162
93) Du'a against superstition.....	162
94) Du'a when riding a vehicle or an animal	163
95) Du'a at the start of a journey	164
96) Du'a when entering a town or city	166
97) What to say when entering a market.....	167
98) Du'a for when your vehicle or mount gives trouble.	168
99) Du'a by the traveler for the resident.....	169
100) Du'a by the residents for the traveler	169
101) Additional du'a during journey.....	170
102) Du'a at dawn during journey	171
103) Du'a when halting somewhere during a journey ...	171
104) Du'a upon returning from a journey	172
105) Du'a on receiving good / bad news	173

106) The excellence of sending blessings upon the Prophet ﷺ	174
107) Spreading the salaam (Islamic greeting).....	175
108) Replying to salaam by a non Muslim	176
109) Du'a upon hearing the cock's crow or donkey's bray	176
110) Du'a upon hearing dog's barking in the night	177
111) Du'a for someone you have abused or hurt.....	178
112) How should a Muslim praise another Muslim?	178
113) How should a Muslim reply to praise?	179
114) The pilgrim's Du'a upon arriving for Hajj or 'Umrah	180
115) Saying Allahu Akbar when passing from the Hajre Aswad (Black Stone)	180
116) Du'a between the Yemenite Corner and the Black Stone	181
117) Du'a at Safaa and Marwaa	181
118) Du'a on the Day of 'Arafah (9 th Zul Hijja).....	183
119) Du'a at Mash'ar al-Haram	184
120) Saying Allaahu Akbar during Rami Jamraat (stoning the three pillars at Mina)	184

121) Du'a when surprised or pleased	185
122) What to do upon receiving good news.....	185
123) Du'a when feeling pain in your body	186
124) Du'a when you fear you may afflict something with evil eye.....	186
125) Du'a when feeling uneasiness	187
126) Du'a when slaughtering or sacrificing an animal....	187
127) Du'a to guard against Shaytaan's traps	187
128) Repentance and seeking forgiveness	189
129) The excellence of remembering Allah	191
130) How would the Prophet ﷺ glorify Allah	197
131) Misc. good deeds and comprehensive etiquettes..	197
Endnotes.....	199

About the authentication

The wide acceptance that Allah has bestowed on concise book of supplications & remembrance – Hisnul Muslim –is no secret. Alhamdulillah, the book has been translated in many languages, is well known and has reached all over the world. Apart from the translation, many people have worked on its fine-tuning and authentication. May Allah swt bestow great rewards on its compiler, translators, and those who authenticated it.

I too, was given the responsibility to authenticate its Ahaadeeth by the Islamic Information Centre Mumbai. Alhamdulillah, this enabled me to be included in those who have served this book. Below is the detail of my work on the book:

- After grading every Hadith by analyzing its authenticity, Shaikh Albani's grade has also been mentioned. Some of the previous copies too had many Hadith grading mentioned by Shaikh Albani; but as far as I know, there is no copy where all the Ahaadeeth have been given Shaikh Albani's grading. This is unique to our edition. And this way, this edition is carrying the complete authentication by Shaikh Albani as well.

- Shaikh Albani's authentication –as much as possible– has been referenced from the book where he has extensively dealt with all the chains and versions of the concerned Hadith. E.g., Silsilatayn, Irwaa, Sahih Abu Dawud Mufasssal, Second authentication of Miskhat etc., so that those who refer back can see all of Shaikh Albani's proofs as well. Whereas in other copies, most of the references of Shaikh's books were from the places where only brief or indirect grading was mentioned. In this regard too, our edition is unique.
- All of the Ahaadeeth of this book that were graded Da'eef by Shaikh Albani, are Da'eef in our verification as well. Hence, our ruling matches with that of the Shaikh in this regard. As for those Ahaadeeth that were graded Sahih by Shaikh, so there are only six (6) Ahaadeeth that are Sahih according to Shaikh, but are Da'eef in our verification. So apart from these six Ahaadeeth, our and Shaikh's authentications are same.

Albeit there is one more Hadith that is Marfoo'an Sahih as per Shaikh, while it's Mawqoofan Sahih in our research. There is yet another Hadith which we have not graded and have only mentioned Shaikh's ruling on it; as we are still

verifying its chains and versions.

- As for those Ahaadeeth which Shaikh and we, both have graded as Sahih but some others have graded as Da'eef, so we have briefly refuted the important objections of others, or have pointed out to our other books for detail.
- We have kept authentication brief, but have tried to be comprehensive in referencing from the six (prime) books of Ahaadeeth. Hence if a Hadith is to be found in the six books, all occurrences of the Hadith have been referenced with numbers from the six books. If there is additional reference apart from the six books, so it is because of some (Hadith) benefits. E.g., direct hearing confirmation by a Mudallis narrator, or corroboration of a Da'eef narrator etc. As for those Ahaadeeth that are not from the six books, so those have been referenced from other important books.
- Along with the many references of the six books etc., the exact book has also been mentioned where the words of the Hadith belong. If a Dhikr or Du'a has combination of more than one Hadith, so every part of the Hadith has been distinctly referenced from where it belongs.

- The 1436 AH (2015 CE) edition of Hisnul Muslim has been referred. The original order has not been changed, but the wordings of the Adhkaar and Du'as have been matched with the wordings in the Hadith. Some addition or change in order were found, which have been corrected and explained in footnotes and endnotes.
- Apart from mentioning the grade in the footnote, all **inauthentic duas have been kept with grey colour font** in the main body itself. So that the reader can know without looking into the footnotes everytime to figure out grade of the hadith.

Inspite of putting in every effort to avoid errors, there may still be some left. Hence, we request the readers to inform us of the errors if they come across, so that we can rectify them in future editions. May Allah accept the efforts of the compiler, translator, and mine and may He reward us in the hereafter. Aameen ya Rabbal 'aalameen.

Abul Fawzan Kifayatullah Sanabili

Mumbai / 27th March, 2018

The virtues of remembering Allah

Allah the All-Mighty has said:

﴿فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ﴾

Fadhkuroonee adhkurkum washkuroo lee wa laa takfuroon

"So remember Me; I will remember you. And be grateful to Me and do not deny Me."¹

And He said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا﴾

Yaa aiyuhal ladheena aamanudh kurul-laaha dhikran kaseera

"O you who have believed, remember Allah with much remembrance."²

And He said:

﴿وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا

عَظِيمًا﴾

¹ Surah Baqarah 2:152

² Surah Ahzab 33:41

Wadh dhaakireenal laaha kaseeranw wadh dhaakiraati a-'addal laahu lahum maghfiratanw wa ajran 'azeemaa

"And the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward."³

And He said:

﴿وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ
بِالْغَدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ﴾

Wadhdhur rabbaka fee nafsika tadharru'anw wa kheefatanw wa doonal jahri minal qawli bil ghuduwwi wal aasali wa laa takum minal ghaafileen

"And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless."⁴

Abu Musa al Ash'ari رضي الله عنه narrated that the Prophet ﷺ said:

³ Surah Ahzab 33:35

⁴ Surah A'raaf 7:205

مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثَلُ الْحَيِّ وَالْمَيِّتِ

"The example of the one who remembers his Lord (Allah) in comparison to the one who does not remember his Lord, is that of a living creature compared to a dead one."⁵

Abud Dardaa' رضي الله عنه narrated that the Prophet ﷺ said:

أَلَا أُنبِئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَزْكَاهَا عِنْدَ مَلِكِكُمْ وَأَرْفَعَهَا فِي
دَرَجَاتِكُمْ وَخَيْرَ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرَقِ وَخَيْرَ لَكُمْ مِنْ
أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ . قَالُوا
بَلَى . قَالَ " ذِكْرُ اللَّهِ تَعَالَى

"Should I not inform you of the best of your deeds, and the purest of them with your Master, and the highest of them in rank; what is better for you than

⁵ **Sahih** Bukhari (6407, words as per this), **Sahih** Muslim (779); other books' words are:

مَثَلُ الْبَيْتِ الَّذِي يَذْكُرُ اللَّهَ فِيهِ وَالْبَيْتِ الَّذِي لَا يَذْكُرُ اللَّهَ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ

("The house in which remembrance of Allah is made and the house in which Allah is not remembered are like the living and the dead.")

spending gold and silver (in charity), and better for you than meeting your enemy and striking their necks, and their striking yours?" They said: "Of course." He said, "The remembrance of Allah (Most High)."⁶

Abu Hurayra رضي الله عنه Narrated that the Prophet ﷺ said:

يَقُولُ اللَّهُ تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي،
فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَالٍ
ذَكَرْتُهُ فِي مَالٍ خَيْرٍ مِنْهُمْ، وَإِنْ تَقَرَّبَ إِلَيَّ بِشَيْءٍ تَقَرَّبْتُ إِلَيْهِ
ذِرَاعًا، وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِنْ أَتَانِي يَمْسِي
أَتَيْتُهُ هَرَوَلَةً

"Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better

⁶ **Sahih.** Tirmidhi (3377, words as per this), Ibn Majah (3790); graded Sahih by Albani in Ta'leeq on "Hidayatur Ruwat" (2:422, no. 2209)

than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' "⁷

Abdullah bin Busr رضي الله عنه narrated that:

أَنَّ رَجُلًا، قَالَ يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأَخِيرْنِي بِشَيْءٍ أَتَشَبَّثُ بِهِ . قَالَ لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ

A man said: "O Messenger of Allah ﷺ, indeed, the legislated acts of Islam have become too much for me, so inform me of a thing that I should stick to." He ﷺ said: (Laa yazaalu lisaanuka ratbam min dhikril laah) "Let not your tongue cease to be moist with the remembrance of Allah."⁸

Abdullah bin Mas'ud رضي الله عنه narrated that the Prophet ﷺ said:

⁷ **Sahih** Bukhari (7405, words as per this), Sahih Muslim (2675)

⁸ **Sahih**. Tirmidhi (3375, words as per this), Ibn Majah (3793). Graded Sahih by Albani in "Takhreej al Kalimat Tayyib" (3)

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ
أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَاَمٌ حَرْفٌ وَمِيمٌ
حَرْفٌ

"Whoever recites a letter from Allah's Book, then he receives the reward from it, and the reward of ten the like of it. I do not say that Alif Lam Mim is a letter, but Alif is a letter, Lam is a letter and Mim is a letter."⁹

Uqba bin 'Amir رضي الله عنه narrated:

خَرَجَ رَسُولُ اللَّهِ ﷺ وَنَحْنُ فِي الصُّفَّةِ فَقَالَ " أَيُّكُمْ يُحِبُّ أَنْ
يَعْدُو كُلَّ يَوْمٍ إِلَى بُطْحَانَ أَوْ إِلَى الْعَقِيقِ فَيَأْتِيَ مِنْهُ بِنَاقَتَيْنِ
كُومَاوَيْنِ فِي غَيْرِ إِثْمٍ وَلَا قَطْعِ رَحِمٍ " . فَقُلْنَا يَا رَسُولَ اللَّهِ
نُحِبُّ ذَلِكَ . قَالَ " أَفَلَا يَعْدُو أَحَدُكُمْ إِلَى الْمَسْجِدِ فَيَعْلَمَ أَوْ
يَقْرَأَ آيَتَيْنِ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ خَيْرٌ لَهُ مِنْ نَاقَتَيْنِ وَثَلَاثٌ
خَيْرٌ لَهُ مِنْ ثَلَاثٍ وَأَرْبَعٌ خَيْرٌ لَهُ مِنْ أَرْبَعٍ وَمِنْ أَعْدَادِهِنَّ مِنْ

⁹ Hasan. Tirmidhi (2910). Graded Hasan by Albani in "Sahiha" (3327)

الإبل

When we were in Suffa, the Messenger of Allah ﷺ came out and said: Which of you would like to go out every morning to Buthan or al-'Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship? We said: Messenger of Allah ﷺ, we would like to do it. Upon this he said: Does not one of you go out in the morning to the mosque and teach or recite two verses from the Book of Allah, the Majestic and Glorious? That is better for him than two she-camels, and three verses are better (than three she-camels), and four verses are better for him than four (she-camels), and (any unnumber of verses are) better than that number of she-camels¹⁰

Abu Hurayra رضي الله عنه narrated that the Prophet ﷺ said:

مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ

“If anyone sits at a place where he does not remember Allah, deprivation will descend on him

¹⁰ Sahih Muslim (803, words as per this), Abu Dawud (1456)

from Allah; and if he lies at a place where he does not remember Allah, deprivation will descend on him from Allah.”¹¹

Abu Hurayra رضي الله عنه narrated that the Prophet ﷺ said:

مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ
إِلَّا كَانَ عَلَيْهِمْ تَرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ

“No group gather in a sitting in which they do not remember Allah, nor send Salaat upon their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them.”¹²

Abu Hurayra رضي الله عنه narrated that the Prophet ﷺ said:

مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ
مِثْلِ حَيْفَةِ حِمَارٍ وَكَانَ لَهُمْ حَسْرَةٌ

“People who get up from an assembly in which they did not remember Allah will be just as if they had got

¹¹ **Hasan.** Abu Dawud (4856). Graded Hasan by Albani in “Sahiha” (78). See Endnote 1

¹² **Sahih.** Tirmidhi (3380). Graded Sahih by Albani in “Sahiha” (1:23-26, no. 74). See Endnote 2

up from an ass's corpse, and it will be a cause of grief for them”¹³

1) Du'a after waking up

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Alhamdu lillaahil ladhee ahyaaanaa ba'da maa amaa-tanaa wa ilayhin nushoor

“Praise be to Allah Who gave us life after He had caused us to die and to Him is the return”¹⁴

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ . اَللّٰهُمَّ اغْفِرْ لِي

Laa ilaaha illallaah wahdahu laa shareeka lahu lahul mulk, wa lahul hamd wa huwa 'alaa kulli shai-in qadeer. Alhamdu lil-laahi wa subhanal laahi wa laa ilaaha il-lal-laah wallaahu akbar wa laa hawla walaa

¹³ **Sahih.** Abu Dawud (4855). Graded Sahih by Albani in “Sahiha” (77)

¹⁴ **Sahih** Bukhari (6314), Sahih Muslim (2711), Abu Dawud (5049), Ibn Majah (3880), words as per these. Tirmidhi (3417)

quwwata illaa-billaah. Allaahum maghfir lee

“None has the right to be worshipped but Allah. He is the Only One and has no partners . For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allah. All the glories are for Allah. And none has the right to be worshipped but Allah, And Allah is the Greatest And there is neither Might nor Power Except with Allah. O Allah! Forgive me”.¹⁵

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوحِي وَأَذِنَ لِي
بِذِكْرِهِ

Alhamdu lillaahil ladhee ‘aafanee fee jasadee wa radda ‘alaiyya roohee wa adhina lee bidhikrih

“All praise is due to Allah, Who healed me in my body, and returned to me my soul, and permitted me to remember Him “¹⁶

¹⁵ **Sahih** Bukhari (1154, words as per this), Abu Dawud (5060), Tirmidhi (3414), Ibn Majah (3818). See Endnote 3

¹⁶ **Hasan**. Tirmidhi (3401). Graded Hasan by Albani in “Sahih al Jami’ (716), and in “Takhreej al Kalim at Tayyib” (34); and likewise graded Hasan by Ibn Hajar in “Nataij al ifkar” (1:113). For details, please see “Anwar un Nasiha” (Taa 3401)

﴿ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
 لَآيَاتٍ لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى
 جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ
 هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ رَبَّنَا إِنَّكَ مَن تُدْخِلِ النَّارَ
 فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبَّنَا إِنَّنا سَمِعْنَا مُنَادِيًا
 يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ
 عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ
 وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ فَاسْتَجَابَ لَهُمْ
 رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْشِئَ بَعْضُكُمْ
 مِّنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي
 وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ
 لَا يَغْرُنَّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ مَتَاعٌ قَلِيلٌ ثُمَّ مَاوَاهُمْ
 جَهَنَّمُ وَبِئْسَ الْمِهَادُ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي

مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ
 خَيْرٌ لِلْأَبْرَارِ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ
 إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِآيَاتِ اللَّهِ ثَمَنًا
 قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ يَا
 أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
 تُفْلِحُونَ ﴿١٠٠﴾

*Inna fee khalqis-samaawaati wal ardhi wakhtilaafil
 layli wan nahaari la-aayaatil li ulil albaab.
 Alladheena yadhkuroon-allaaha qiyaaman wa
 qu'oodan wa 'alaa junoobihim wa yatafakkaroona
 fee khalqis samaawaati wal ardhi Rabbanaa maa
 khalaqta haadhaa baatilan subhaanaka faqinaa
 adhaaban naar. Rabbanaa innaka man tudkhilin
 naara faqad akhzyatahu wa maa lizzaalimeena min
 ansaar. Rabbanaa innanaa sami'naa munaadiyan
 yunaadee lil eemaani an aaminoo birabbikum fa-
 aamannaa, Rabbanaa faghfir lanaa dhunoobanaa
 wa kaffir 'annaa sayyi-aatinaa wa tawaffanaa ma'al
 abraar. Rabbanaa wa aatinaa maa wa'adtanaa 'alaa
 rusulika wa laa tukhzinaa yawmal qiyaamati, innaka
 laa tukhliful mee'aad. Fastajaaba lahum Rabbuhum*

annee laa udhee'u 'amala 'aamilim minkum min dhakaran aw unthaa, ba'dhukum mim ba'dh, falladheena haajaroo wa ukhrijoo min diyaarihim wa oodhoo fee sabeelee wa qaataloo wa qutiloo la-ukaffiranna 'anhum sayyi-aatihim wa la udkhilannahum jannaatin tajree min tahtihal anhaaru thawaabam min 'indillaah, wallaahu 'indahu husnuth thawaab. Laa yaghur-rannaka taqallubul-ladheena kafaroo fil bilaad. Mataa'un qaleelun thumma ma'waahum jahannam, wa bi-sal mihaad. Laakinil ladheenat taqaw Rabbahum lahum jannaatun tajree min tahtihal anhaaru khaalideena feehaa nuzulam min 'indillaah, wa maa 'indallaahi khayrul-lil abraar. Wa inna min ahlil kitaabi laman yu-minu billaahi wa maa unzila ilaykum wa maa unzila ilayhim khaashi'eena lillaahi laa yashtaroonaa bi aayaatillaahi thamanan qaleela, ulaa-ika lahum ajruhum 'inda Rabbihim, innallaaha saree'ul hisaab. Yaa ayyuhal ladheena aamanus biroo wa saabiroo wa raabitoo wattaqul laaha la 'allakum tuflihoon

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or (lying) on their sides and give thought to the creation of the heavens and the earth, (saying), "Our Lord, You did

not create this aimlessly; exalted are You (above such a thing); then protect us from the punishment of the Fire. Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers. Our Lord, indeed we have heard a caller calling to faith, (saying), 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous. Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed, You do not fail in (Your) promise." And their Lord responded to them, "Never will I allow to be lost the work of (any) worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward." Be not deceived by the (uninhibited) movement of the disbelievers throughout the land. (It is but) a small enjoyment; then their (final) refuge is Hell, and wretched is the resting place. But those who feared their Lord will have gardens beneath

which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous. And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account. O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.”¹⁷

2) Du'a when getting dressed

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي
وَلَا قُوَّةَ

*Alhamdu lillaahil ladhee kasaanee haadhath thawba
wa razaqaneehi min ghayri hawlim minnee wa laa
quwwatin*

“Praise be to Allah Who has clothed me with this and

¹⁷ **Sahih** Bukhari (183), Sahih Muslim (763), Abu Dawud (1353), Nasai (162), Ibn Majah (1363). For Qur’anic verses, please see Surah Aal ‘Imran 3:190-200

provided me with it through no might and power on my part”¹⁸

3) Du'a after putting on new clothes

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ كَسَوْتَنِيْهِ اَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ
لَهُ وَاَعُوْذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

Allaahumma lakal hamdu anta kasawtaneehi, asaluka min khayrihi wa khayri maa suni'a lahu, wa a'oodhu bika min sharrihi wa sharri ma suni'a lahu

“O Allah, praise be to You! You have clothed me with it, I ask You for its good and the good of that for which it was made, and I seek refuge in You from its evil and the evil of that for which it was made.”¹⁹

4) Du'a for someone who has worn new clothes

¹⁸ **Hasan.** Abu Dawud (4023). Graded Hasan by Albani in Ta'leeq on “Hidayatur Ruwat” (4:204, no. 4270)

¹⁹ **Sahih.** Abu Dawud (4020, words as per this), Tirmidhi (1767). Graded Sahih by Albani in Ta'leeq on “Hidayatur Ruwat” (4:203, no. 4269)

تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى

Tublee wa yukhliful laahu ta'aalaa

“May you wear it out and may Allah give you another in its place”²⁰

الْبَسْ جَدِيدًا وَعِشْ حَمِيدًا وَمُتْ شَهِيدًا

Ilbas jadeeda wa 'ish hameeda, wa mut shaheeda

“May you wear new clothes, live a good life and die as martyr”²¹

5) Du'a while undressing

بِسْمِ اللَّهِ

Bismillaah

“In the Name of Allah”²²

²⁰ **Sahih Mawqoof (words of the Sahabi, not the Prophet ﷺ).** Abu Dawud (4020). Graded Sahih by Albani in Ta'leeq on “Hidayatur Ruwat” (4:203, no. 4269)

²¹ **Hasan.** Ibn Majah (3558). Graded Hasan by Albani in “Sahiha” (352); and graded Hasan by Ibn Hajar in “Nataij al ifkar” (1:138) For details, please see “Anwar un Nasiha” (Jeem 3558)

²² **Hasan Li Ghairihi (Hasan due to the support of other narrations).** Tirmidhi (606). Graded Hasan by Albani in “Irwaah” (continued on next page...)

6) Du'a before entering the washroom

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Bismillaahi Allahumma inni a'oodhu bika minal khubuthi wal khaba'ith

[In the name of Allah,] O Allah, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits).²³

7) Du'a after leaving the washroom

غُفْرَانَكَ

Ghufraanaka

“Grant me Your forgiveness.”²⁴

8) Du'a before wudu

بِسْمِ اللَّهِ

(50). For details, please see “Anwar un Nasiha” (Taa 606)

²³ **Sahih** Bukhari (142), Sahih Muslim (375). The addition in brackets is from Hadith of Tirmidhi (606) mentioned previously.

²⁴ **Sahih**. Abu Dawud (30), Tirmidhi (7), Ibn Majah (300). Graded Sahih by Albani in “Sahih Abu Dawud” (1:59, no. 23)

Bismillaah

“In the Name of Allah”²⁵

9) Du’a after wudu

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Ash-hadu 'an laa ilaaha illallaahu wahdahu laa shareeka lahu wa ash-hadu anna Muhammadan 'abduhu wa Rasooluhu

“I testify that there is none worthy of worship except Allah, the One, there is no associate with Him and I testify that Muhammad is His servant and His Messenger”²⁶

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Allaahum maj'alnee minat tawwaabeena waj'alnee minal mutatahhireen

²⁵ **Sahih.** Abu Dawud (101), Ibn Majah (397), Nasai (78). Graded Sahih by Albani in “Sahih Abu Dawud” (1:168, no. 90); See also Sahih Ibn Khuzayma (144), graded Sahih by Albani in its Taaleeq

²⁶ **Sahih** Muslim (234), Abu Dawud (169), Tirmidhi (55), Nasai (148), Ibn Majah (470)

“O Allah! Make me among the repentant, and make me among those who purify themselves”²⁷

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ

Subhaana kallaahumma wa bihamdika, ash-hadu an laa ilaaha illaa anta, astaghfiruka wa atoobu ilayk

Glory is to You, O Allah, and praise; I bear witness that there is none worthy of worship but You. I seek Your forgiveness and turn to You in repentance.²⁸

10) Du'a when leaving the house

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Bismillaahi, tawakkaltu 'alallaahi, laa hawla wa laa quwwata illaa billaah

In the name of Allah, I trust in Allah; there is no

²⁷ **Sahih.** Tirmidhi (55). Graded Sahih by Albani in “Tamam al Minnah” (pages 96-97); see also “Irwaah” (96). For details, please see “Anwar un Nasiha” (Taa 55)

²⁸ **Sahih.** Nasai al Kubra (9829), Sh'ub al Eeman (4:268), Al Fawa'id al Muntakhiba (Qaf 1/150/Alif) grading it Mawqoof is not correct. Graded Sahih by Albani in “Irwaah” (3:94)

might and no power but in Allah,²⁹

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَزِلَّ أَوْ أُزَلَّ أَوْ أَظْلِمَ
أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ

*Allaahumma innee a'oodhu bika an adhilla, aw
udhalla, aw azilla, aw uzalla, aw azlima, aw uzlama,
aw ajhala aw yujhala 'alayya*

O Allah! I seek refuge in You lest I stray or be led
astray, or slip or made to slip, or cause injustice, or
suffer injustice, or do wrong, or have wrong done to
me.³⁰

11) Du'a when entering the house

بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

²⁹ **Sahih.** Abu Dawud (5095), Tirmidhi (3426), Al Mukhtaara by Ziya (1540, Ibn Jurayj has stipulated direct hearing); graded Sahih by Albani in "Takhreej al Kalimat Tayyib" (59). The original book has an addition of "و" before "لَا حَوْلَ", but it's not there in the Hadith.

³⁰ **Sahih.** Abu Dawud (5094, words as per this), Tirmidhi (3427), Nasai (5539), Ibn Majah (3884), and graded Sahih by Albani in "Sahiha" (3163). For details, please see "Anwar un Nasiha" (Daal 5094)

Bismillaahi walajnaa, wa bismillaahi kharajnaa, wa 'alaa rabbinaa tawakkalnaa

“In the name of Allah we have entered, and in the name of Allah we have gone out, and in Allah our Lord do we trust.”³¹

After this, those who are present should be greeted with As salaamu 'alaikum.

12) Du'a while going to the Masjid

اَللّٰهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي
نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا وَاجْعَلْ مِنْ خَلْفِي نُورًا وَمِنْ اَمَامِي
نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا . اَللّٰهُمَّ اَعْطِنِي نُورًا

*Allaahum-maj'al fee qalbee nooran, wa fee lisaanee
nooran, waj-'al fee sam'ee nooran, waj-'al fee*

³¹ **Da'eef li inqitaa'ih.**(Weak due to a disconnection in the chain of narrators), Abu Dawud (5096). Shaikh Albani retracted his authentication in “Da'eefa” (12:731).

There is a Hadith in Sahih Muslim (2018) that: “When a person enters his house and **mentions the name of Allah at the time of entering it (house)** and while eating the food, Satan says (addressing himself): You have no place to spend the night and no evening meal.” (Mentioned by the author in the original book)

basaree nooran, waj-'al min khalfee nooran, wa min amaamee nooran, waj-'al min fawqee nooran, wa min tahtee nooran, Allahumma a'atinee nooran

“O Allah! place light in my heart, light in my tongue, place light in my hearing, place light in my eyesight, place light behind me, and light in front of me, and place light above me, and light below me. O Allah! grant me light”³²

13) Du'a while entering the Masjid

The Sunnah of entering Masjid is that the right foot be entered first³³ then the following du'a should be said:

أَعُوذُ بِاللَّهِ الْعَظِيمِ، وَبِوَجْهِهِ الْكَرِيمِ، وَسُلْطَانِهِ الْقَدِيمِ، مِنَ
الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ
اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

A'oodhu billaahil 'Azeem, wa bi wajhihil kareem, wa

³² **Sahih** Muslim 2:530 (763), in Darussalam edition (1799). See Endnote 4.

³³ **Hasan**. Mustadrak Haakim, Indian Print (1:218) and its chain is Hasan. Graded Hasan by Albani in “Sahiha” (2478)

sultaanihil qadeem, minash Shaytanir rajeem. Bismillaahi, wassalaatu wassalaamu 'alaa rasoolillaahi. Allaahum maftah lee abwaaba rahmatika

“I seek refuge in Almighty Allah, by His Noble Face, by His primordial power, from Satan the cursed one³⁴. In the Name of Allah³⁵, and blessings³⁶ and peace be upon the Messenger of Allah³⁷. O Allah, open for me the doors of Your mercy.³⁸”

14) Du'a while leaving the Masjid

The Sunnah of exiting the Masjid is that the left foot be exited first³⁹ then the following du'a should be

³⁴ **Sahih.** Abu Dawud (466), graded Sahih by Albani in “Sahih Abu Dawud” (2:364, no. 485)

³⁵ **Da'eef (weak).** Ibn Majah (771), Fadhl us Salaat 'alan nabi (82), 'Amal al yaum wal lailah by Ibn Sunni (88). Shaikh Albani retracted his authentication of this word in “Da'eefa” (6953)

³⁶ **Da'eef (weak).** Tirmidhi (314), 'Amal al yaum wal lailah by Ibn Sunni (88), Fadhl us Salaat 'alan nabi (82), graded Hasan by Albani in “Takhreej al Kalimat Tayyib” (64)

³⁷ **Sahih.** Abu Dawud (465), Ibn Majah (772), graded Sahih by Albani in “Sahih Abu Dawud” (2:361, no. 484)

³⁸ **Sahih** Muslim (713), Abu Dawud (465), Nasai (729), Ibn Majah (772).

³⁹ **Hasan.** Mustadrak Haakim, Indian Print (1:218) and its chain is
(continued on next page...)

said:

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ
مِنْ فَضْلِكَ اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ

*Bismillaahi wassalaatu wassalaamu 'alaa Rasoolil
laahi, Allaahumma innee as-aluka min fadhlika,
Allaahum ma'simnee minash Shaytanir rajeem*

In the Name of Allah⁴⁰, and blessings⁴¹ and peace be
upon the Messenger of Allah⁴². O Allah, I ask for Your
favor⁴³, O Allah, protect me from Satan the cursed
one.⁴⁴

Hasan. Graded Hasan by Albani in “Sahiha” (2478)

⁴⁰ **Da’eef (weak)**. Ibn Majah (771), Fadhl us Salaat ‘alan nabi (82), ‘Amal al yaum wal lailah by Ibn Sunni (88). Shaikh Albani retracted his authentication of this word in “Da’eefa” (6953)

⁴¹ **Da’eef (weak)**. Tirmidhi (314), ‘Amal al yaum wal lailah by Ibn Sunni (88), Fadhl us Salaat ‘alan nabi (82), graded Hasan by Albani in “Takhreej al Kalimat Tayyib” (64)

⁴² **Sahih**. Abu Dawud (465), Ibn Majah (772), graded Sahih by Albani in “Sahih Abu Dawud” (2:361, no. 484)

⁴³ **Sahih** Muslim (713), Abu Dawud (465), Nasai (729), Ibn Majah (772).

⁴⁴ **Maqtoo’ (disconnected)**. Ibn Majah (773). See Endnote 5

15) What to say upon hearing the Adhaan

Repeat what the Mu'adhdhin says⁴⁵, except for when he says:

حَيِّ عَلَى الْفَلَاحِ and حَيِّ عَلَى الصَّلَاةِ (Hayya 'alas Salaah) "hasten to the prayer" and (hayya 'alal Falaah) "hasten to the salvation". Don't repeat these, instead, say: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (Laa hawla wa laa quwwata illaa billaah) "There is no might and no power except by Allah"⁴⁶.

After Mu'adhdhin's both testifications (both the "Ash-hadu anna...), say this⁴⁷:

وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا

⁴⁵ **Sahih** Bukhari (611), Sahih Muslim (383), Abu Dawud (522), Tirmidhi (208), Nasai (673), Ibn Majah (720)

⁴⁶ **Sahih** Bukhari (613)

⁴⁷ **Sahih**. Sharah Ma'ani al Aathar (1:145), Sahih Ibn Khuzaymah (422), graded Sahih by Albani in "Thamar al Mustataab" (page 183)

وبالإسلام ديناً

Wa anaa ash-hadu an laa ilaaha illallaahu wahdahu laa shareeka lahu wa ash-hadu anna Muhammadan 'abduhu wa Rasooluhu, radheetu billaahi Rabban, wa bi-Muhammadin Rasoolan wa bil islaami deenan

"I bear witness that none has the right to be worshipped but Allah alone, Who has no partner, and I bear witness that Muhammad is His slave and His Messenger. I am pleased with Allah as my Lord, with Muhammad as my Messenger and with Islam as my religion."⁴⁸

After replying to the mu'adhdhin's call, send Allah's blessings on the Prophet⁴⁹. Then read this du'a:

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا
الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِنَّكَ لَا

⁴⁸ **Sahih** Muslim (386), Abu Dawud (525, words as per this), Ibn Majah (721), Nasai (679). Instead of the complete du'a, "وَأَنَا، وَأَنَا" (*wa anaa, wa anaa* "I testify too, I testify too) can also be said; See Abu Dawud (526), graded Sahih by Albani in "Sahih Abu Dawud" (538)

⁴⁹ **Sahih** Muslim (384), Abu Dawud (523), Tirmidhi (3614), Nasai (678)

تُخْلِفُ الْمِيْعَادَ

Allaahumma Rabba haadhihid-da'watit taammati wassalaatil qaa-imati, aati Muhammada nil waseelata wal fadheelata, wab 'ath hu maqaamam mahmooda nil ladhee wa 'adtahu, innaka laa tukhliful mee'aad

“O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)⁵⁰, verily You do not neglect promises.”⁵¹

We should supplicate Allah for us between the Adhaan and the Iqamah,. Du'a during this time is not rejected.⁵²

⁵⁰ **Sahih** Bukhari (614), Abu Dawud (529), Tirmidhi (211), Ibn Majah (722), words as per these. Nasai (680)

⁵¹ **Da'eef li Shudhudhi Hadhal Lafz (Weak due to irregularity of this word)**. Sunan al Kubra by Bayhaqi, Indian Print (1:410), graded Da'eef by Albani in "Sahih Abu Dawud" (3:14, no. 534)

⁵² **Sahih**. Abu Dawud (521), Tirmidhi (212), graded Sahih by Albani in "Sahih Abu Dawud" (3:14, no. 534)

16) Du'a at the beginning of the prayer

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ
مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ

*Allaahumma baa'id baynee wa bayna khataayaaya
kamaa baa'adta baynal mashriqi wal maghribi,
Allaahumma naqqinee minal khataayaaya kamaa
yunaqqath thawbul abyadhu minad danasi,
Allaahummaghsil khataayaaya, bil maa'i wath-thalji
walbarad*

“O Allah! Set me apart from my sins (faults) as the East and West are set apart from each other and clean me from sins as a white garment is cleaned of dirt (after thorough washing). O Allah! Wash off my sins with water, snow and hail.”⁵³

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا

⁵³ **Sahih** Bukhari (744, words as per this), Sahih Muslim (598), Abu Dawud (781), Nasai (60), Ibn Majah (805). Original book has Muslim's words, but we have mentioned Bukhari's words.

إِلَهَ غَيْرُكَ

*Subhaana kaallaa humma wa bihamdika, wa
tabaara kasmuka, wa ta'aalaa jadduka, wa laa
ilaaha ghayruka*

“Glory and praise be to You, O Allah. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.”⁵⁴

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ
الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ
الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اَللّٰهُمَّ
أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ . أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ
نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ
الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا
إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ

⁵⁴ Sahih Mawqoof (words of the Sahabi, not the Prophet ﷺ).
Musannaf Ibn Abi Shayba with Ash Shathari's Tahqeeq (2408).
See Endnote 6

لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا
بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Wajjahtu wajhiya lilladhee fataras samawati wal arda haneefan wama ana minal mushrikeen, inna salatee wa nusukee wa mahyaya wa mamatee lillahi rabbil 'aalameen, laa shareeka lahu wa bi dhalika umirtu wa ana minal muslimeen. Allahumma antal maliku laa ilaha illa ant. anta rabbee wa ana 'abduk, zalamtu nafsee wa a'ataraftu bi dhanbee faghfir lee dhunoobee jamee'an innahu la yaghfirudh dhunooba illa ant. wahdinee li ahsanil akhlaqi laa yahdee li ahsaniha illa ant, wasrif 'annee sayyi-aha laa yasrifu 'annee sayyi-aha illa ant, labbayka wa s'adayk, wal khayru kulluhu bi yadayk, wash sharru laysa ilayk, ana bika wa ilayk, tabarakta wa ta'alayt, astaghfiruka wa atoobu ilayk

"I turn my face in complete devotion to One Who is the Originator of the heaven and the earth and I am not of the polytheists. Verily my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the worlds; There is no partner with Him and this is what I have been commanded (to profess and believe) and I am of the believers. O Allah, You are the King, there is no god but You, You are my Lord, and I am

Your slave. I wronged myself and make a confession of my Sin. Forgive all my sins, for no one forgives the sins but You, and guide me in the best of conduct for none but You guide anyone (in) good conduct. Remove sins from me, for none else but You can remove sins from me. Here I am at Your service, and Grace is to You and the whole of good is in Your hand, and evil does not stem from You. My (power as well as existence) is due to You (Your grace) and I turn to You (for Du'a). You are blessed and You are exalted. I seek forgiveness from You and turn to You in repentance.”⁵⁵

اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَاوَاتِ
وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ
إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

*Allahumma rabba jibraeel, wa meekaeel, wa israfeel
faatiras samawati wal ardha, 'aalimal ghaybi wash-
shahadah, anta tahkumu bayna 'ibadika fee maa*

⁵⁵ **Sahih** Muslim (771, words as per this), Abu Dawud (760), Tirmidhi (3421), Nasai (897)

kanoo feehi yakhtalifoon. ihdinee limakh-tulifa feehi minal haqqi bi idhnik, innaka tahdee man tashaa-u ilaa siratim mustaqeem

“O Allah, Lord of Gabriel, and Michael, and Israfil, the Creator of the heavens and the earth, Who knows the unseen and the seen; You decide amongst Your servants concerning their differences. Guide me with Your permission in the divergent views (which the people) hold about Truth, for it is You Who guides whom You will to the Straight Path.”⁵⁶

اللَّهُ أَكْبَرُ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

Allaahu Akbar Kabeera, wal hamdu lillaahi katheera, wa Subhaanallaahi bukratan wa aseela

“Allah is the Greatest, praise be to Allah in abundance. Glory be to Allah in the morning and the evening”⁵⁷

⁵⁶ **Sahih** Muslim (770, words as per this), Abu Dawud (767), Tirmidhi (3420), Nasai (1625), Ibn Majah (1357)

⁵⁷ **Sahih** Muslim (601). Original book has some additional words from Abu Dawud (764) etc., but Shaikh Albani has graded it Da’eef in “Da’eef Abu Dawud” (132), hence it’s better to stick to the words of the Muslim’s Hadith.

اَللّٰهُمَّ لَكَ الْحَمْدُ، اَنْتَ نُورُ السَّمَاوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ،
 وَلَكَ الْحَمْدُ اَنْتَ قَيِّمُ السَّمَاوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ
 الْحَمْدُ اَنْتَ رَبُّ السَّمَاوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ
 لَكَ مُلْكُ السَّمَاوَاتِ وَالْاَرْضِ وَمَنْ فِيْهِنَّ وَلَكَ الْحَمْدُ اَنْتَ
 مَلِكُ السَّمَاوَاتِ وَالْاَرْضِ وَلَكَ الْحَمْدُ اَنْتَ الْحَقُّ، وَوَعْدُكَ
 الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ،
 وَالنَّبِيُّونَ حَقٌّ، وَمُحَمَّدٌ ﷺ حَقٌّ، وَالسَّاعَةُ حَقٌّ اَللّٰهُمَّ لَكَ
 اَسْلَمْتُ، وَبِكَ اَمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ اَنْبَتُ، وَبِكَ
 خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاعْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ،
 وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ،
 وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ اَللّٰهُمَّ اَنْتَ اِلٰهِي، لَا اِلٰهَ اِلَّا أَنْتَ وَلَا
 حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

*Allaahumma lakal hamd, anta noorus samaawaati
 wal ardhi waman feehinna, wa lakal hamd, anta
 qayyimus samaawaati wal ardhi waman feehinna,
 wa lakal hamd, anta rabbus samaawaati wal ardhi*

waman feehinna, wa lakal hamdu laka mulkus samaawaati wal ardhi waman feehinna wa lakal hamd, anta malikus samaawaati wal ardhi wa lakal hamdu antal haqq, wa wa'dukal haqq, wa liqaa-uka haqq, wa qauluka haqq, wal jannatu haqq, wan naaru haqq, wan nabiyyoona haqq, wa muhammadun haqq, was saa'atu haqq, allaahumma laka aslamtu, wa bika aamantu, wa 'alayka tawakkaltu, wa ilayka anabtu, wa bika khaasamtu, wa ilayka haakamtu, faghfir lee maa qaddamtu, wa maa akhkhartu, wa maa asrartu, wa maa aa'lantu, wa maa anta aa'lamu bihi minnee, antal muqaddim, wa antal mu-akhkhir, laa ilaaha illaa anta, anta ilaahee laa ilaaha illaa anta, wa laa hawla wa laa quwwata ilaa billaah

O Allah! To You is the praise, You are light of the heavens and the earth and whatever in them, and to You is the praise, You are the Maintainer of the heavens and the earth and whatever in them, and to You is the praise⁵⁸ You are the Lord of the heavens and the earth and whatever in them, and to You is the praise⁵⁹ To You belong the dominion of the

⁵⁸ **Sahih** Bukhari (6317)

⁵⁹ **Sahih** Bukhari (7442)

heavens and the earth and whatever in them, and to You is the praise, You are the King of the heavens and the earth, and to You is the praise; You are truth, Your promise is truth, Your meeting is truth, Your words are truth, paradise is truth, hell is truth, prophets are truth, Muhammad ﷺ is truth, the hour is truth; O Allah! To You I submit, in You I believe, on You I depend, to You I repent, in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public,⁶⁰ and You are better aware (of them) than myself;⁵⁹ You are the One who puts (some people) back and bring (others) forward; there is no god but You;⁶⁰ You are my God, there is no god but You;⁶¹ and there is no power and no strength except with Allah.⁶⁰

17) Du'a during Rukoo'

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Subhaana Rabbiyal 'Azeem

⁶⁰ **Sahih** Bukhari (1120)

⁶¹ **Sahih** Bukhari (7449)

“Glory be to my Mighty Lord”⁶². Read it 3 times.⁶³

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي

*Subhana kallaa humma Rabbanaa wa bi hamdika
Allahum maghfir lee*

“Exalted (from unbecoming attributes) Are you O Allah our Lord, and by Your praise (do I exalt you). O Allah! Forgive me”⁶⁴

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Subboohun Quddoosun Rabbul malaa-ikati war rooh

“All Glorious, All Holy, Lord of the Angels and the Spirit (Jibra’eel)”⁶⁵

اللَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ

⁶² **Sahih** Muslim (772), Abu Dawud (874), Tirmidhi (262), Nasai (1665), Ibn Majah (888)

⁶³ **Hasan Li Ghairihi (Hasan due to the support of other narrations)**. Abu Dawud (885), Ibn Majah (888). Graded Sahih by Albani in “Sahih Abu Dawud” (828). For details, please see “Anwar un Nasiha” (Daal 885)

⁶⁴ **Sahih** Bukhari (794), Sahih Muslim (484), Abu Dawud (877), Nasai (1122), Ibn Majah (889)

⁶⁵ **Sahih** Muslim (487), Abu Dawud (872), Nasai (1048)

سَمْعِي، وَبَصَرِي وَمُخِّي، وَعَظْمِي، وَعَصَبِي، وَمَا اسْتَقَلَّتْ بِهِ
قَدَمِي

*Allaahumma laka raka'tu, wa bika aamantu, wa laka
aslamtu khasha'a laka sam'ee, wa basaree, wa
mukhkhee, wa 'azmee, wa 'asabee, wa mastaqallat
bihi qadamee*

O Allah , to You I bow (in prayer) and in You I believe
and to You I have submitted. Before You my hearing
is humbled , and my sight , my mind , my bones , my
nerves⁶⁶ [and what my feet are carrying.]⁶⁷

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

*Subhaana dhil jabarooti, wal malakooti, wal
kibriyaa-i, wal 'azamati*

“Glory be to the Possessor of greatness, the
Kingdom, grandeur and majesty.”⁶⁸

⁶⁶ **Sahih** Muslim (771), Tirmidhi (3421), words as per both. Abu Dawud (760), Nasai (1050)

⁶⁷ **Sahih.** Musnad Ahmad Maimanah Print (1:119), Sahih Ibn Hibban ma'at Ta'aleeqat al Hissan lil Albani (1898) graded Sahih by Albani in his Ta'leeq.

⁶⁸ **Sahih.** Abu Dawud (873), Nasai (1132), graded Sahih by Albani in
(continued on next page...)

18) Du'a while rising from the Rukoo'

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami'al laahu liman hamidah

“Allah hears whoever praises Him”⁶⁹

رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Rabbana wa lakal hamd, hamdan katheeran taiyyiban mubarakan feehi

“O our Lord! All the praises are for You, many good and blessed praises”⁷⁰

رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَالْأَرْضِ وَمِْلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ
اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

“Sahih Abu Dawud” (4:27, no. 817)

⁶⁹ **Sahih** Bukhari (796), Sahih Muslim (409), Abu Dawud (603), Tirmidhi (267), Nasai (921), Ibn Majah (1239)

⁷⁰ **Sahih** Bukhari (799), Nasai (1062), words as per both. Abu Dawud (870), Tirmidhi (404)

Rabbana lakal hamd Mil as-samaawaati wal ardhi wa mil-a maa shi-ta min shay-in ba'd ahlath thanaa-i wal majdi ahaqqu maa qaalal 'abdu wa kullunaa laka 'abdun. Allaahumma laa maani'a limaa a'atayta, wa laa mu'tiya limaa mana'ta, wa laa yanfa'u dhal jaddi minkal jadd

“O Allah! our Lord, to You be the praise that would fill all the heavens and the earth, and all that it pleases You besides (them). You are worthy of praise and glory, most worthy of what a servant says, and we all are Your servants, no one can withhold what You give or give what You withhold, and riches cannot avail a wealthy person against You.”⁷¹

19) Du'a during Sujood

سُبْحَانَ رَبِّيَ الْأَعْلَى

Subhaana Rabbiyal a'laa.

“Glory is to my Lord, the Most High”⁷². Read it three

⁷¹ **Sahih** Muslim (477, words as per this), Abu Dawud (847), Nasai (1068). See Endnote 7

⁷² **Sahih** Muslim (772), Abu Dawud (871), Tirmidhi (262), Nasai (1008), Ibn Majah (888)

times⁷³

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

Subhaana kaallaa humma Rabbanaa wa bi hamdika Allaahum maghfir lee

“Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me”⁷⁴

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

Subboohun quddoosun rabbul malaa'ikati war rooh

“All Glorious, All Holy, Lord of the Angels and the Spirit (Jibra'eel)”⁷⁵

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي
لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ

⁷³ Hasan Li Ghairihi (Hasan due to the support of other narrations). Abu Dawud (885), Ibn Majah (888), graded Sahih by Albani in “Sahih Abu Dawud” (828). For details, please see “Anwar un Nasiha” (daal 885)

⁷⁴ Sahih Bukhari (794), Sahih Muslim (484), Abu Dawud (877), Nasai (1122), Ibn Majah (889)

⁷⁵ Sahih Muslim (487), Abu Dawud (872), Nasai (1134)

الْخَالِقِينَ

Allaahumma laka sajadtu wa bika aamantu, wa laka aslamtu, sajada wajhiya lilladhee khalaqahu, wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabaarakal laahu ahsanul khaaliqueen

“O Allah, it is to you that I prostrate myself and it is in You that I affirm my faith, and I submit to You. My face is submitted before One Who created it, and shaped it, and opened its faculties of hearing and seeing. Blessed is Allah, the best of Creators”⁷⁶

سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Subhaana dhil jabarooti, wal malakooti, wal kibriyaa-i, wal 'azamati

“Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty.”⁷⁷

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجَلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ

⁷⁶ **Sahih** Muslim (771), Tirmidhi (3421), words as per both. Abu Dawud (760)

⁷⁷ **Sahih**. Abu Dawud (873), Nasai (1132), graded Sahih by Albani in “Sahih Abu Dawud” (4:27, no. 817)

Allaahum maghfir lee dhanbee kullahu, diqqahu wa jillahu, wa awwalahu wa aakhirahu wa 'alaaniyata hu wa sirrahu

“O Lord, forgive me all my sins, small and great, first and last, open and secret”⁷⁸

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ
وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى
نَفْسِكَ

Allaahumma innee a'oodhu biridhaaka min sakhatika, wa bi mu'aafaatika min 'uqoobatika wa a'oodhu bika minka, laa uhsee thanaa-an 'alayka anta kamaa athnayta 'alaa nafsika

“O Allah! [indeed] I seek refuge in Your pleasure from Your anger, and in Your forgiveness from Your punishment, and I seek refuge in You from You (Your anger). I cannot reckon Your praise. You are as You have lauded Yourself”⁷⁹

⁷⁸ **Sahih** Muslim (483), Abu Dawud (878)

⁷⁹ **Sahih** Muslim (486, context from this). Nasai (1100, addition in brackets from this). Abu Dawud (879), Tirmidhi (3493)

20) Du'a while sitting between the two sujood

رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي

Rabbigh fir lee rabbigh fir lee

“My Lord, forgive me. My Lord, forgive me”⁸⁰

اَللّٰهُمَّ اغْفِرْ لِيْ، وَارْحَمْنِيْ، وَاهْدِنِيْ، وَاجْبُرْنِيْ، وَعَافِنِيْ،
وَارْزُقْنِيْ، وَارْفَعْنيْ

Allaahum magh fir lee, war hamnee, wahdinee, wajburnee, wa 'aafinee, warzuqnee, warfa'nee

“O Allah forgive me, have mercy on me, guide me, [support me], protect me, provide for me [and elevate me]”⁸¹

⁸⁰ **Sahih.** Abu Dawud (874), Nasai (1145), Ibn Majah (897), graded Sahih by Albani in “Sahih Abu Dawud” (4:28, no. 818)

⁸¹ **Da'eef (weak).** Abu Dawud (850, context from this); Tirmidhi (284, first addition in brackets is from this, with “عَنْهُ” of a Mudallis' -Habib); Ibn Majah (898, second addition in brackets is from this). Graded Hasan by Albani in “Sahih Abu Dawud” (3:436, no. 796).

There is a Hadith in Sahih Ibn Khuzaymah etc. that people would
(continued on next page...)

21) Du'a for prostrations due to recitation of the Qur'an

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ، وَشَقَّ سَمْعَهُ وَبَصَرَهُ، بِحَوْلِهِ وَقُوَّتِهِ،
﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾

Sajada wajhiya lilladhee khalaqahu, wa shaqqa sam'ahu wa basarahu bi hawlihi wa quwwatihi, fa tabaaraka laahu ahsanul khaaliqueen

“My face prostrated to the One Who created it, and gave it hearing and sight by His might and His power, Glory is to Allah, the Best of creators”⁸²

come and ask Prophet: What should I say when I pray? Prophet ﷺ replied: Say! Allaahum magh fir lee, war hamnee, wahdinee, wa 'aafinee, warzuqnee. This Hadith is Sahih. See Sahih Ibn Khuzaymah (744). There is a Hadith in Sahih Muslim (4:2073, no. 2697, Darussalaam no. 6850) too with similar meaning. **This Hadith validates its reading in prayer in general; hence under the general rule, in shaa Allah there is no blame if someone reads it between sujood (two prostrations) too. And Allah knows best.**

⁸² **Sahih.** Mustadrak Haakim, Indian print (1:220, words as per this), Tirmidhi (580), Nasai (1129), graded Sahih by Albani (except for the verse part) in “Sahih Abu Dawud” (5:157, no. 1273). See Endnote 8

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْرًا وَضَعْ عَنِّي بِهَا وَزْرًا وَاجْعَلْهَا لِي
عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ

*Allahum maktub li biha indaka ajran, wadha' 'annee
biha wizran, waj'alha lee biha indaka dhukhran, wa
taqabbalha minnee kamaa taqabbal tahaa min
'abdika Dawud*

O Allah! Record for me, a reward with You for it, remove a sin for me by it, and store it as a treasure for me with You, and accept it from me as You accepted it from Your worshipper Dawud ﷺ. ⁸³

22) Du'a during Tashahhud (sitting in prayer)

التَّحِيَّاتُ لِلَّهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

*At tahiyyaatu lillaahi was salawaatu wat taiyyibaatu
as salaamu 'alalika ayyuhan nabiyyu wa
rahmatullaahi wa barakaatuh. Assalaamu 'alainaa*

⁸³ **Hasan.** Tirmidhi (579, words as per this), Ibn Majah (1053). Graded Hasan by Albani in "Sahiha" (under no. 2710)

wa 'alaa 'ibaadil laahis saaliheen

All the compliments, prayers and good things are for Allah; peace be on you, O Prophet, and Allah's mercy and blessings (be on you). Peace be on us and on the pious subjects of Allah⁸⁴

23) Darood (sending blessings on the Prophet) after Tashahhud

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ، وَعَلٰى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلٰى
 اِبْرَاهِيْمَ وَعَلٰى آلِ اِبْرَاهِيْمَ، اِنَّكَ حَمِيْدٌ مَّجِيْدٌ، اَللّٰهُمَّ بَارِكْ عَلٰى
 مُحَمَّدٍ، وَعَلٰى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ، وَعَلٰى آلِ
 اِبْرَاهِيْمَ، اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

*Allaahumma salli 'alaa Muhammadin wa 'alaa aali
 Muhammadin, kamaa sallayta 'alaa Ibraaheema wa
 'alaa aali Ibraaheema, innaka Hameedum Majeed.
 Allaahumma baarik 'alaa Muhammadin wa 'alaa aali
 Muhammadin, kamaa baarakta 'alaa Ibraaheema
 wa 'alaa aali Ibraaheema, innaka Hameedum
 Majeed*

⁸⁴ **Sahih** Bukhari (831), Sahih Muslim (402), Abu Dawud (968), Tirmidhi (289), Nasai (1162), Ibn Majah (899)

O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Ibrahim and on the family of Ibrahim, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Ibrahim and on the family of Ibrahim, for You are the Most Praise-worthy, the Most Glorious⁸⁵

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Allaahumma salli 'alaa Muhammadin wa 'alaa azwaajihi wa dhurriyyatihi, kamaa sallayta 'alaa aali Ibraaheema wa baarik 'alaa Muhammadin wa 'alaa azwaajihi wa dhurriyyatihi, kamaa baarakta 'alaa aali Ibraaheema innaka Hameedum Majeed

O Allah! bless Muhammad, his wives and his offspring as You blessed Ibrahim, and grant favours to Muhammad, and his wives and his offspring as You granted favours to the family of Ibrahim; You

⁸⁵ **Sahih** Bukhari (3370, words as per this), Sahih Muslim (406), Abu Dawud (976), Tirmidhi (483), Nasai (1287), Ibn Majah (904)

are Praiseworthy and Glorious⁸⁶

24) Du'a after final Tashahhud and before ending the prayer

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ
فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَالِ

Allaahumma innee a'oodhu bika min 'adhaabi jahannam, wa min 'adhaabil qabr, wa min fitnatil mahyaa wal mamaati wa min sharri fitnatil maseehid dajjaal

O Allah! I seek refuge with You from the punishment of the Hell, from the punishment of the grave, from the trial of life and death and from the evil of the trial of Maseehid Dajjaal (Antichrist)⁸⁷

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ
الْمَسِيْحِ الدَّجَالِ، وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ. اَللّٰهُمَّ

⁸⁶ **Sahih** Bukhari (3369), Sahih Muslim (407, words as per this), Abu Dawud (979), Tirmidhi (3220), Nasai (1285), Ibn Majah (905)

⁸⁷ **Sahih** Bukhari (1377), Sahih Muslim (588, Darussalaam no. 1324, words as per this), Nasai (5514). See Endnote 9

إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

Allaahumma innee a'oodhu bika min 'adhaabil qabr, wa a'oodhu bika min fitnatil maseehid dajjaal, wa a'oodhu bika min fitnatil mahyaa wal mamaat Allaahumma innee a'oodhu bika minal ma-thami wal maghram

O Allah, I seek refuge in You from the punishment of the grave, and I seek refuge in You from the trial of the Maseehid Dajjaal (Antichrist), and I seek refuge in You from the trials of life and death. O Allah, I seek refuge in You from sin and from debt⁸⁸

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ،
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Allaahumma innee zalamtu nafsee zulman katheeran, wa laa yaghfirudh dhunooba illaa anta, faghfir lee maghfiratam min 'indika warhamnee innaka antal ghafoorur raheem

O Allah! I have done great injustice to myself and

⁸⁸ **Sahih** Bukhari (832), Sahih Muslim (589, Darussalaam no. 1325), Abu Dawud (880), Nasai (1309), words as per Muslim, Abu Dawud, and Nasai

none except You forgives sins, so bestow on me a forgiveness from You, and have mercy on me, You are the Forgiver, the Merciful⁸⁹

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ
وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ
لَا إِلَهَ إِلَّا أَنْتَ

Allaahum maghfir lee maa qaddamtu, wa maa akhkhartu, wa maa asrartu, wa maa a'lantu, wa maa asraftu, wa maa anta a'lamu bihi minnee 'antal muqaddimu, wa antal mu'akhkhiru laa ilaaha illaa ant

O Allah, forgive me what I have sent before me and what I have left behind me, what I have concealed and what I have done openly, what I have done in excess , and what You are better aware of than I . You are the One Who sends forth and You are the One Who delays. There is none worthy of worship but You⁹⁰

⁸⁹ **Sahih** Bukhari (834), Sahih Muslim (2705), Tirmidhi (3531), Nasai (1302), Ibn Majah (3835).

⁹⁰ **Sahih** Muslim (771), Tirmidhi (3421). See Endnote 10

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

Allaahumma a'innee 'alaa dhikrika, wa shukrika, wa husni 'ibaadatik

O Allah, help me in remembering You, in giving You thanks, and worshipping You well⁹¹

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَأَعُوذُ بِكَ
مِنْ أَنْ أُرَدَّ إِلَى أَرَذَلِ الْعُمُرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ
الْقَبْرِ

Allahumma inni a'oodhu bika minal bukhli, wa a'oodhu bika minal jubni, wa a'oodhu bika min an uradda ila ardhalil 'umuri, wa a'oodhu bika min fitnatid dunyaa wa 'adhaabil qabr

O Allah, I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You [from] reaching the age of senility, and I seek refuge in You from the trials of this world and the torment of the grave⁹²

⁹¹ **Sahih.** Abu Dawud (1522), Nasai (1303), graded Sahih by Albani in "Sahih Abu Dawud" (5:253, no. 1362). See Endnote 11

⁹² **Sahih** Bukhari (2822 & 6390), context from first reference.
(continued on next page...)

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ الْجَنَّةَ وَاَعُوْذُ بِكَ مِنَ النَّارِ

Allaahumma innee as'alukal jannata wa a'oodhu bika minan naar

O Allah, I ask You for Paradise, and I seek refuge in You from Hell-Fire⁹³

اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلٰى الْخَلْقِ اُحْيِيْ مَا عَلِمْتَ الْحَيٰةَ خَيْرًا لِّيْ وَتَوَفَّيْ اِذَا عَلِمْتَ الْوَفٰةَ خَيْرًا لِّيْ، اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ خَشِيَّتِكَ فِي الْغَيْبِ وَالشَّهَادَةِ، وَاَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ، وَاَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنٰى، وَاَسْأَلُكَ نَعِيْمًا لَا يَنْفَدُ، وَاَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَاَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ، وَاَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَاَسْأَلُكَ لَذَّةَ النَّظَرِ اِلٰى وَجْهِكَ وَالشَّوْقَ اِلٰى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُّضِرَّةٍ وَلَا

Word in the brackets "min" is from Nasai (5478), Nasai's Hadith has complete words.

⁹³ **Sahih.** Abu Dawud (792, words as per this), Ibn Majah (910 & 3847), graded Sahih by Albani in "Sahih Abu Dawud" (3:344, no. 757). **عَنْهُ** of A'mash from Abu Saalih is accepted. For details, please see "Anwar un Nasiha" (Daal 792)

فِتْنَةً مُضِلَّةً، اَللّٰهُمَّ زَيِّنَا بِزِيْنَةِ الْاِيْمَانِ وَاَجْعَلْنَا هٰذِا مُهْتَدِيْنَ

Allaahumma bi 'ilmikal ghayba wa qudratika 'alal khalqi ahyinee maa 'alimtal hayaata khayran lee wa tawaffanee idhaa 'alimtal wafaata khayran lee, Allaahumma innee as-aluka khashyataka fil ghaybi wash shahaadati, wa as-aluka kalimatal haqqi fir ridhaa walghadhab, wa as-aluka qasda fil faqri wal ghinaa, wa as-aluka na'eeman laa yanfadu, wa as-aluka qurrata 'aynin laa tanqati'u, wa as-aluka ridhaa ba'dal qadhaa-i, wa as-aluka bardal 'ayshi ba'dal mawti, wa as-aluka ladhdhatan nazari ilaa wajhika wash shawqa ilaa liqaa-ika fee ghayri dharraa-a mudhirratin wa laa fitnatin mudhillatin, Allaahumma zayyinnaa bizeenatil-'eemaani waj'alnaa hudaatan muhtadeen

O Allah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me. [O Allah, cause me] to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of poverty and wealth. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have

decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allah, beautify us with the adornment of faith and make us among those who guide and are rightly guided.⁹⁴

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ
يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ
أَنْتَ الْغَفُورُ الرَّحِيمُ

*Allaahumma innee as-aluka ya Allah! Bi annakal
wahidul ahadus samad, alladhi lam yalid wa lam
yulad, wa lam yakun lahu kufuwan ahad, an taghfir
lee dhunoobee, innaka antal ghafoorur raheem*

O Allah, I ask You, O Allah, as You are the One, the Only, the Self-Sufficient Master, Who begets not nor was He begotten, and there is None equal or comparable to Him, forgive me my sins, for You are

⁹⁴ **Sahih.** Nasai (1305, context from this). Sahih Ibn Hibban (1971), Additional words in brackets are from Ahmad (4:264), graded Sahih by Albani, in "Takhreej al Kalimat Tayyib" (106). See Endnote 12

the Oft-Forgiving, Most Merciful.⁹⁵

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا
شَرِيكَ لَكَ، اَلْمَنَّانُ، يَا بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ
وَالْإِكْرَامِ، يَا حَيُّ يَا قَيُّوْمُ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَأَعُوذُ بِكَ مِنَ النَّارِ

*Allaahumma innee as-aluka bi anna lakal hamd laa
ilaaha illaa ant wahdaka laa shareeka lak, al
mannaan, yaa badee'us samaawaati wal ardhi yaa
dhal jalaali wal ikraam, yaa hayyu yaa qayyoomu
innee as-aluk al jannata wa a'oodhu bika minan naar*

O Allah, indeed I ask You since all praise is due to You, there is none worthy of worship but You, [You Alone, You have no partner] the Bestower, [O] the Creator of the heavens and earth, O Possessor of majesty and honor, O Ever-living, O-Eternal, I ask of You [Paradise and I seek refuge in You from the fire]

96

⁹⁵ **Sahih.** Nasai (1301, words as per this), Abu Dawud (985), graded Sahih by Albani in "Sahih Abu Dawud" (4:140, no. 905)

⁹⁶ **Sahih.** Nasai (1300, context from this). Ibn Majah (3858, first addition in brackets is from this). Adab al Mufrad by Bukhari with Abdul Baaqi's Tahqeeq (page 246, second additions are from this). Mustadrak Haakim, Indian print (1:504, third additions are from (continued on next page...)

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِاَنِّیْ اَشْهَدُ اَنَّكَ اَنْتَ اللّٰهُ لَا اِلَهَ اِلَّا اَنْتَ
الْاَحَدُ الصَّمَدُ الَّذِیْ لَمْ یَلِدْ وَلَمْ یُوْلَدْ وَلَمْ یَكُنْ لَهُ کُفُوًا اَحَدٌ

Allaahumma innee as-aluka bi annee ash-hadu annaka antallaah, laa ilaaha illaa ant, al ahadus samad, alladhee lam yalid wa lam yoolad, wa lam yakun lahu kufuwan ahad

O Allah, indeed, I ask You by my testifying that You are Allah, there is none worthy of worship except You, the One, the Eternal Refuge, the One who does not beget, nor was begotten, and there is none who is like Him⁹⁷

25) Du'a after completing the prayer

اَسْتَغْفِرُ اللّٰهَ, *Astagh firullaah* (three times), I seek the forgiveness of Allah. After this, read below du'a:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

this). Tirmidhi (3544), graded Sahih by Albani in "Asl Sifatul Salaah" (3:1017)

⁹⁷ **Sahih.** Tirmidhi (3475, words as per this), Abu Dawud (1493), Ibn Majah (3857), graded Sahih by Albani in "Sahih Abu Dawud" (5:229, no. 1341)

*Allaahumma antas salaamu wa minkas salaamu
tabaarakta yaa dhal jalaali wal ikraam*

O Allah! You are Peace, and peace comes from You;
Blessed are You, [O] Possessor of Glory and Honour⁹⁸

Read the below three times.

لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa ilaaha illal laahu wahdahu laa shareeka lahu,
lahul mulk wa lahum hamd, wa huwa 'alaa kulli shai-
in qadeer*

None has the right to be worshipped but Allah alone,
He has no partner, His is the dominion and His is the
praise, and He has power over all things.⁹⁹

After this, read below Hadith:

اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا

⁹⁸ **Sahih** Muslim (591, context from this). Abu Dawud (1315), Tirmidhi (300), Nasai (1337), Ibn Majah (928), addition (in brackets) is from these. Graded Sahih by Albani in "Sahih Abu Dawud" (5:246, no. 1355)

⁹⁹ **Sahih** Bukhari (6473), Nasai (1343), Ahmad (4:250)

الْجَدُّ مِنْكَ الْجَدُّ

Allaahumma laa maani'a limaa a'atayta, wa laa mu'tiya limaa mana'ta, wa laa yanfa'u dhal jaddi minkal jadd

O Allah, there is none who can withhold what You give, and none can give what You have withheld; and the might of the mighty person cannot benefit him against You¹⁰⁰

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul mulku, wa lahul hamdu wa huwa 'alaa kulli shay-in qadeer. Laa hawla wa laa quwwata illaa billaah, laa ilaaha illallaahu, wa laa na'budu illaa iyyaah, lahun-ni'matu wa lahul fadhlul wa lahuth thanaa-ul hasan, laa ilaaha illallaahu mukhliseena

¹⁰⁰ **Sahih** Bukhari (844), Sahih Muslim (593), Abu Dawud (1505), Nasai (1341)

Iahud deena wa law karihal kaafiroon

There is none worthy of worship except Allah. He is alone. There is no partner with Him. Sovereignty belongs to Him and He has power over everything. There is no might or power except with Allah. There is none worthy of worship except Allah and we do not worship but Him alone. To Him belong all bounties, to Him belongs all Grace, and to Him is worthy praise accorded. There is none worthy of worship except Allah, to Whom we are sincere in devotion, even though the unbelievers should disapprove it¹⁰¹

سُبْحَانَ اللَّهِ, *Subhaanallaah* (33 times), Glory is to Allah

الْحَمْدُ لِلَّهِ, *Al hamdu lillaah* (33 times), Praise be to Allah

اللَّهُ أَكْبَرُ, *Allaahu akbar* (33 times), Allah is the Most Great

After this, read below du'a:

¹⁰¹ **Sahih** Muslim (594, words as per this), Abu Dawud (1506), Nasai (1339 & 1340)

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa ilaaha illal laahu wahdahu laa shareeka lahu,
lahul mulku wa lahul hamdu wa huwa 'alaa kulli
shay-in qadeer*

There is none worthy of worship except Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He has power over everything.¹⁰²

After every prayer, read below Surahs (Qur'anic chapters):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ
يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا
خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

¹⁰² Sahih Muslim (597), Abu Dawud (1504)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ﴾

Bismil laahir rahmaanir raheem. Qul huwal laahu 4ahad. Allaah hus samad. Lam yalid wa lam yoolad. Wa lam yakul lahu kufuwan ahad

Bismil laahir rahmaanir raheem. Qul a'oodhu bi rabbil falaq. Min sharri maa khalaq. Wa min sharri ghaasiqin idhaa waqab. Wa min sharrin naffaathaati fil 'uqad. Wa min sharri haasidin idhaa hasad

Bismil laahir rahmaanir raheem. Qul a'oodhu bi rabbin naas. Malikin naas. Ilaahin naas. Min sharril was waasil khannaas. Al ladhee yuwas wisu fee sudoorin naas. Minal jinnati wan naas

In the name of Allah, the Entirely Merciful, the Especially Merciful.

Say, "He is Allah, (who is) One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."

In the name of Allah, the Entirely Merciful, the Especially Merciful.

Say, "I seek refuge in the Lord of daybreak. From the evil of that which He created. And from the evil of darkness when it settles. And from the evil of the blowers in knots. And from the evil of an envier when he envies."

In the name of Allah, the Entirely Merciful, the Especially Merciful.

Say, "I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind, From the evil of the retreating whisperer - Who whispers (evil) into the breasts of mankind - From among the jinn and mankind."¹⁰³

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

¹⁰³ **Sahih.** Tirmidhi (2903), Arba'oon by Ibn 'Asaakir (page 83), Awsat by Ibn Mundhir (3:277) from 'Uqbah bin 'Aamir, graded Sahih by Albani in "Sahiha" (1514). See Endnote 13

Allahu laa ilaaha illaa huwal haiyyul qaiyyoom; laa taa-khudhuhu sinatun wa laa nawm; lahu maa fis samaawaati wa maa fil ardh; man dhalladhee yashfa'u 'indahu illaa be idhnihi; ya'lamu maa baina aideehim wa maa khalfahum; wa laa yuheetoona bi shai-im min 'ilmihee illaa bi maa shaa-a; wasi'a kursiyyuhus samaa waati wal ardha wa laa ya-ooduhu hifzuhumaa; wa huwal 'aliyyul 'azeem

Allah - there is no deity except Him, the Ever-Living, the Sustainer of (all) existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is (presently) before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.¹⁰⁴

¹⁰⁴ Nasai al Kubra (9928), Amal al yaum wal lailah by Nasai (110), graded Sahih by Albani in "Sahiha" (2:697). There is difference of opinions among scholars of Hadith about its being Sahih or Da'eef; so much so that Ibn Jawzi has said it is fabricated. I (Kifayatullah Sanabili) am still scrutinizing its chains and versions. For detail, please refer to our book (in Urdu) "Fardh Namazon ke ba'd masnoon adhkaar".

After Maghrib and Fajr prayer, read below du'a 10 times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي
وَيُمِيتُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa ilaaha illal laahu wah dahu laa shareeka lahu,
lahul mulku wa lahum hamdu yuhyee wa yumeetu wa
huwa 'alaa kulli shay-in qadeer*

None has the right to be worshipped but Allah alone,
Who has no partner. His is the dominion and His is
the praise. He brings life and He causes death, and
He has power over all things.¹⁰⁵

Read below after Fajr prayer:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَیْبًا وَعَمَلًا مُّتَقَبَّلًا

*Allahumma innee as-aluka 'ilman nafi'an, wa rizqan
tayyiban, wa 'amalan mutaqqabbalan*

O Allah, I ask You for beneficial knowledge, goodly

¹⁰⁵ **Da'eef (weak).** Tirmidhi (3474), graded Da'eef by Albani, then he graded it Hasan due to corroborating report. See "Sahiha" (6:354). See Endnote 14

26) Du'a for istikhara (seeking Allah's counsel)

Jabir bin 'Abdullah رضي الله عنه narrated that the Prophet ﷺ used to teach us the Istikhara for each and every matter as he used to teach us the Surahs from the Qur'an. (He used to say), "If anyone of you intends to do something, he should offer a two-rak'at prayer other than the obligatory prayer, and then say:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي . فَاقْدُرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي . فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ

¹⁰⁶ **Da'eef (weak).** Ibn Majah (925), graded Sahih by Albani in Ta'leeq on "Hidayatur Ruwat" (3:35). See Endnote 15

حَيْثُ كَانَ ثُمَّ أَرْضَنِي بِهِ .

"Allaahumma innee astakheeruka bi 'ilmika, wa astaqqdiruka bi qudratika, wa as-aluka min fadhlikal 'azeem, fa innaka taqdiru walaa aqdiru, wa ta'lamu walaa a'lamu, wa anta 'allaamul ghuyoob. Allaahumma in kunta ta'lamu anna hadhal amra khairun lee fee deenee wa ma'aashee wa 'aaqibati amri faqdurhu lee, wa yassirhu lee thumma baarik lee feehi wa in kunta ta'lamu anna hadhal amra sharrun lee fee deenee wa ma'aashee wa 'aaqibati amri fasrifhu 'annee wasrifnee 'anhu waqdur liyal khaira haithu kana, thumma ardhinee bihi," (Then he should mention his matter / need).

"O Allah! I consult You, for You have all knowledge, and appeal to You to support me with Your Power and ask for Your Bounty, for You are able to do things while I am not, and You know while I do not; and You are the Knower of the Unseen. O Allah If You know this matter is good for me in my religion, in my this life and in the Hereafter, then fulfill it for me and make it easy for me, and then bestow Your Blessings on me in that matter. And If You know that this matter is not good for me in my religion, this life and in the Hereafter, then divert it from me and divert me from it and choose for me what is good

wherever it may be, and make me pleased with it”¹⁰⁷
(Then he should mention his matter / need.)

Whoever seeks counsel from Allah and seeks counsel from believers, then confidently goes ahead with the matter at hand does not regret. Allah says: ﴿وَشَاوِرْهُمْ

﴿ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ﴾ (wa shaawir hum fil amri fa idhaa 'azamta fatawakkal 'alallaah) and consult them in the matter. And when you have decided, then rely upon Allah.¹⁰⁸

27) Du'a for morning and evening¹⁰⁹

الْحَمْدُ لِلَّهِ وَحْدَهُ ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ

Alhamdu lillaahi wahdah, was salaatu was salaamu 'alaa man laa nabiyya ba'dah

All praise is due to Allah alone, and peace and blessings be upon him after whom there is no other

¹⁰⁷ **Sahih** Bukhari (1162), Abu Dawud (1538), Tirmidhi (480), Nasai (3253), Ibn Majah (1383)

¹⁰⁸ Surah Aal 'Imraan: 159

¹⁰⁹ Please see Endnote 16

Prophet¹¹⁰

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ
الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ
وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ
كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ
الْعَظِيمُ ﴿

*A'oodhu bil laahi minash shaitaanir rajeem. "Allahu
laa ilaaha illaa huwal haiyyul qaiyyoom; laa taa-
khudhuhu sinatun wa laa nawm; lahu maa fis
samaawaati wa maa fil ardh; man dhalladhee
yashfa'u 'indahu illaa be idhnih; ya'lamu maa baina
aideehim wa maa khalfahum; wa laa yuheetoona bi
shai-im min 'ilmihee illaa bi maa shaa-a; wasi'a
kursiyyuhus samaa waati wal ardha wa laa ya-
ooduhu hifzuhumaa; wa huwal 'aliyyul 'azeem"*

I seek refuge with Allah from the accursed Satan.
"Allah - there is no deity except Him, the Ever-Living,

¹¹⁰ These are author's words.

the Sustainer of (all) existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is (presently) before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.”¹¹¹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ

¹¹¹ Surah Baqarah: 255. There is no authentic Hadith about reading this (Aayatul Kursi) during morning and evening. See Endnote 17

إِلَهُ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي
صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦٦﴾

*Bismil laahir rahmaanir raheem. Qul huwal laahu
ahad. Allaah hus samad. Lam yalid wa lam yoolad.
Wa lam yakul lahu kufuwan ahad*

*Bismil laahir rahmaanir raheem. Qul a'oodhu bi
rabbil falaq. Min sharri maa khalaq. Wa min sharri
ghaasiqin idhaa waqab. Wa min sharrin
naffaathaati fil 'uqad. Wa min sharri haasidin idhaa
hasad*

*Bismil laahir rahmaanir raheem. Qul a'oodhu bi
rabbin naas. Malikin naas. Ilaahin naas. Min sharril
was waasil khannaas. Al ladhee yuwas wisu fee
sudoorin naas. Minal jinnati wan naas*

In the name of Allah, the Entirely Merciful, the
Especially Merciful.

Say, "He is Allah, (who is) One, Allah, the Eternal
Refuge. He neither begets nor is born, Nor is there to
Him any equivalent."

In the name of Allah, the Entirely Merciful, the
Especially Merciful.

Say, "I seek refuge in the Lord of daybreak. From the

evil of that which He created. And from the evil of darkness when it settles. And from the evil of the blowers in knots. And from the evil of an envier when he envies."

In the name of Allah, the Entirely Merciful, the Especially Merciful.

Say, "I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind, From the evil of the retreating whisperer - Who whispers (evil) into the breasts of mankind - From among the jinn and mankind."

Read above Surahs 3 times in morning and evening¹¹²

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ،

¹¹² **Da'eef (weak).** Abu Dawud (5082), Tirmidhi (3575), Nasai (5428), graded Hasan by Albani in "Takhreej al Kalimat Tayyib" (19). See Endnote 18

وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

Asbahnaa wa asbahal mulku lillaahi wal hamdu lillaahi, laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul mulku wa lahul hamdu wa huwa 'alaa kulli shay-in qadeer. Rabbi as-aluka khayra maa fee haadhal yawmi wa khayra maa ba'dahu wa a'oodhu bika min sharri maa fee haadhal yawmi wa sharri maa ba'dahu, Rabbi a'oodhu bika minal kasali, wa soo-il kibari, Rabbi a'oodhu bika min 'adhaabin fin naari wa 'adhaabin fil-qabr

We have entered a new day¹¹³ and so has all of Allah's dominion. Praise be to Allah. None has the right to be worshipped but Allah alone, Who has no partner. To Allah belongs the dominion, and to Him is the praise and He has power over all things. My Lord, I ask You for the goodness of this day and of what comes after it¹¹⁴, and I seek refuge in You from

¹¹³ In the evening, the underlined words should be read as: أَمْسَيْنَا (amsaynaa wa amsal)

¹¹⁴ In the evening, the underlined words should be read as: هَذِهِ (continued on next page...)

the evil of this day and of what comes after it¹¹⁵. My Lord, I seek refuge in You from laziness [and helpless old age]. My Lord, I seek refuge in You from the punishment of Hell-fire, and from the punishment of the grave¹¹⁶

اللَّهُمَّ بِكَ أَصْبَحْنَا، وَبِكَ أَمْسَيْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ،
وَالَيْكَ النُّشُورُ

Allaahumma bika asbahnaa wa bika amsainaa wa bika nahyaa wa bika namootu wa ilaikan nushoor

O Allah, We enter the morning by You and we enter the evening by You. We live by You and we die by You and to You is gathering.¹¹⁷

اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا (hadhi hil lailati wa khaira maa ba'dahaa)

¹¹⁵ In the evening, the underlined words should be read as: هَذِهِ

اللَّيْلَةِ وَشَرَّ مَا بَعْدَهَا (hadhi hil lailati wa sharri maa ba'dahaa)

¹¹⁶ **Sahih** Muslim (2723), Tirmidhi (3390), Abu Dawud (5071), words as per Abu Dawud, except for what is in brackets, those are as per Muslim

¹¹⁷ **Sahih**. Tirmidhi (3391), Abu Dawud (5068), Ibn Majah (3868), Adab al Mufrad by Bukhari (1199, words as per this), graded Sahih by Albani in Sahiha (262).

In the evening, read: اللَّهُمَّ بِكَ أَمْسَيْنَا، وَبِكَ أَصْبَحْنَا، وَبِكَ نَحْيَا، وَبِكَ نَمُوتُ

(continued on next page...)

اَللّٰهُمَّ اَنْتَ رَبِّيْ، لَا اِلٰهَ اِلَّا اَنْتَ، خَلَقْتَنِيْ وَاَنَا عَبْدُكَ، وَاَنَا عَلٰى
عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، اَبُوْءُ
لَكَ بِنِعْمَتِكَ عَلَيَّ وَاَبُوْءُ لَكَ بِذَنْبِيْ، فَاغْفِرْ لِيْ، فَاِنَّهُ لَا يَغْفِرُ
الذُّنُوْبَ اِلَّا اَنْتَ

*Allaahumma anta rabbi laa ilaaha illaa anta,
khalaqtanee wa ana 'abduka, wa ana 'alaa 'ahdika
wa wa'dika mastata'tu, a'oodhu bika min sharri maa
sana'tu, aboo-u laka bini'matika 'alaiyya, wa aboo-u
laka bidhanbee faghfir lee fa innahu laa yaghfirudh
dhunooba illaa anta*

O Allah, You are my Lord, there is none worthy of worship but You. You created me and I am your slave. I keep Your covenant, and my pledge to You so far as I am able. I seek refuge in You from the evil of what I have done. I admit to Your blessings upon me, and I admit to my sins. Forgive me, for there is none

نَمُوْتُ، وَاِلَيْكَ الْمَصِيْرُ (Allaahumma bika amsainaa wa bika asbahnaa
wa bika nahyaa wa bika namootu wa ilaikal maseer)

O Allah, We enter the evening by You and we enter the morning by You. We live by You and we die by You and to You is the return)

who may forgive sins but You¹¹⁸

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ وَأُشْهِدُ حَمَلَةَ عَرْشِكَ وَمَلَائِكَتَكَ
وَجَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ
لَكَ وَأَنْ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

*Allaahumma innee asbahtu ush hiduka wa ush hidu
hamalata 'arshika, wa malaa ikataka wajamee'a
khalqika, annaka antal laahu laa ilaaha illaa anta
wahdaka laa shareeka laka, wa anna Muhammadan
'abduka wa rasooluka.*

O Allah! in the morning¹¹⁹ we call You, the bearers of
Your Throne, Your angels, and all Your creatures to
witness that You are Allah, other than Whom there
is no god, You being alone and without a partner,
and that Muhammad is Your servant and Your

¹¹⁸ **Sahih** Bukhari (6306, words as per this), Nasai (5522), Tirmidhi (3393).

This has been named as “Sayyadul istighfaar” (leading du’a for forgiveness), and in its virtue, it is mentioned that if someone reads it in the morning or evening and then dies he will go to jannah (paradise).

¹¹⁹ In the evening, the underlined words should be read as: أَمْسَيْتُ
(amsaytu) “in the evening”

messenger¹²⁰

Read above du'a four times.¹²¹

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ، فَمِنْكَ وَحْدَكَ
لَا شَرِيكَ لَكَ فَلَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

*Allaahumma maa asbaha bee min ni'matin aw bi
ahadin min khalqika, faminka wahdaka laa shareeka
laka, falakal hamdu wa lakash shukr*

O Allah! whatever favour has come to me, or to any
of your creation this morning¹²², it comes from You
alone Who has no partner; to You praise is due and
thanksgiving¹²³

¹²⁰ **Da'eef (weak).** Abu Dawud (5078, words as per this), Tirmidhi (3501), graded Da'eef by Albani in Da'eefa (1041). See Endnote 19

¹²¹ **Da'eef (weak).** Abu Dawud (5069, 5078), Adab al Mufrad by Bukhari (1201), graded Da'eef by Albani in Da'eefa (1041). Its chain has 2 unknown narrators – Abdur Rahman bin Abdul Majeed and Muslim bin Ziyaad.

¹²² In the evening, the underlined words should be read as: أَمْسَى
(Amsaa), "this evening"

¹²³ **Da'eef (weak).** Abu Dawud (5073), ad Du'a by Tabraani (306, words as per this); graded Da'eef by Albani in "Takhreej al Kalim at Tayyib" (26). See Endnote 20

Read below du'a three times:

اللَّهُمَّ عَافِنِي فِي بَدَنِي اللَّهُمَّ عَافِنِي فِي سَمْعِي اللَّهُمَّ عَافِنِي فِي
بَصَرِي لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ
اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ لَا إِلَهَ إِلَّا أَنْتَ

*Allaahumma 'aafinee fee badanee, Allaahumma
'aafinee fee sam'ee, Allaahumma 'aafinee fee
basaree, laa ilaaha illaa anta; Allaahumma innee
a'oodhu bika minal kufri, walfaari, wa a'oodhu bika
min 'adhaabil qabri, laa ilaaha illaa anta*

O Allah! Grant me health in my body. O Allah! Grant me good hearing. O Allah! Grant me good eyesight. There is no god but You. O Allah! I seek refuge in You from infidelity and poverty. [O Allah! Verily] I seek refuge in You from the punishment in the grave. There is no god but You¹²⁴

Read below du'as seven times:

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

¹²⁴ **Hasan.** Abu Dawud (5090), graded Hasan by Albani in "Sahih Adab al Mufrad" (page 261). Words in brackets are not in the original book but they are present in the Hadith. See Endnote 21

Hasbi yallaahu laa ilaaha illaa huwa 'alayhi tawakkaltu wa huwa rabbul 'arshil 'azeem

Allah suffices me: there is no god but He; on Him is my trust, He, the Lord of the Throne (of glory) Supreme¹²⁵

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ، اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي، وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَاتِي، وَآمِنْ رَوْعَاتِي، اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيْ، وَمِنْ خَلْفِي، وَعَنْ يَمِينِي، وَعَنْ شِمَالِي، وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

Allaahumma innee as-alukal 'afwa wal 'aafiyata fid dunyaa wal aakhirati, Allaahumma innee as-alukal 'afwa wal 'aafiyata fee deene wa dunyaaya wa ahlee, wa maalee, Allaahum mastur 'awraatee, wa aamin raw'aatee, Allaahum mahfaznee min bayni yadayya, wa min khalfee, wa 'an yameenee, wa 'an

¹²⁵ **Da'eef (weak).** Abu Dawud (5081, Mawqoof), 'Amal al yaum wal lailah by Ibn Sunni (71, Marfoo'), graded Da'eef (both, Mawqoof and Marfoo') by Albani in Da'eef Targheeb wat Tarheeb (1:19)

shimaalee, wa min fawqee, wa a'oodhu bi 'azamatika an ughtaala min tahtee

[O Allah, I seek Your forgiveness and Your protection] in this world and the next. O Allah, I seek Your forgiveness and Your protection in my religion, in my worldly affairs, in my family and in my wealth. O Allah, conceal my secrets and preserve me from anguish. O Allah, guard me from what is in front of me and behind me, from my left, and from my right, and from above me. I seek refuge in Your Greatness from being struck down from beneath me.¹²⁶

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشَرِّهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى مُسْلِمٍ

Allaahumma faatiras samaawaati wal ardhi 'aalimal ghaibi wash shahaadati, laa ilaaha illaa anta, rabba kulli shai-in wa maleekahu, a'oodhu bika min sharri

¹²⁶ **Sahih.** Abu Dawud (5074, context from this), Ibn Majah (3871, words in brackets from this), Nasai (5529), graded Sahih by Albani in Ta'leeq on "Hidayatur Ruwat" (2:473, no. 2334)

nafsee wa min sharrish-shaitaani wa shirkihi, wa an aqtarifa 'alaa nafsee soo-an, aw ajurrahu ilaa muslim

O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, there is none worthy of worship except You, Lord of everything and its Owner, I seek refuge in You from the evil of my soul and from the evil of Shaitan and his Shirk, or that I should do some evil to myself or bring it upon a Muslim¹²⁷

Read below du'a three times:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Bismillaah, alladhee laa yadhurru ma'a ismihi shai-un fil ardhi wa laa fis samaa', wa huwas samee'ul 'aleem

In the Name of Allah, Who with His Name, nothing in the earth or the heavens can cause harm, and He is the Hearing, the Knowing¹²⁸

¹²⁷ **Sahih.** Tirmidhi (3529, from Abdulla bin 'Amr), graded Sahih by Albani, see Sahiha (6:623). See Endnote 22

¹²⁸ **Hasan.** Tirmidhi (3388), Abu Dawud (5088), Ibn Majah (3829),
(continued on next page...)

Read below du'a three times:

رَضِيتُ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا

Radheetu billaahi rabban wabil islaami deenan wa bi Muhammadin nabiyyan

I am pleased with Allah as (my) Lord, with Islam as (my) religion, and with Muhammad ﷺ as (my) Prophet¹²⁹

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ

Yaa hayyu yaa qayyoomu birahmatika astagheethu aslih lee shaa-nee kullahu wa laa takilnee ilaa nafsee tarfata 'aynin

O Ever Living One, O Eternal One, by Your mercy I call on You to set right all my affairs. Do not place me in charge of my soul even for the blinking of an

graded Sahih by Albani in “Takhreej al Kalimat Tayyib” (23). The Hadith mentions its virtue that whoever reads this three times in the morning and evening, nothing can harm him.

¹²⁹ **Da'eef (weak).** Tirmidhi (3389, Thawban's Hadith, words as per this), Abu Dawud (5072, Hadith of the man who served Prophet), graded Da'eef by Albani in Da'eefa (5020). See Endnote 23

eye¹³⁰

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ
هَذَا الْيَوْمِ فَتَحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ وَأَعُوذُ بِكَ مِنْ شَرِّ
مَا فِيهِ وَشَرِّ مَا بَعْدَهُ

*Asbahnaa wa asbahal mulku lillaahi rabbil
'aalameen, Allaahumma innee as-aluka khayra
haadhal yawmi, fathahu wa nasrahu wa noorahu,
wa barakatahu, wa hudaahu, wa a'oodhu bika min
sharri maa feehi wa sharri maa ba'dahu*

We have entered the morning¹³¹, and in the morning
/ evening the dominion belongs to Allah, the Lord of
the universe. O Allah! I ask You for the good this day
contains, for conquest, victory, light, blessing and
guidance during it; and I seek refuge in You from the
evil it contains and the evil contained in what comes

¹³⁰ **Hasan.** Mustadrak Haakim (1:545), graded Hasan by Albani in Sahiha (227).

¹³¹ In the evening, the underlined words should be read as: أَمْسَيْنَا
(amsaynaa wa amsal)

after it^{132 133}

أَصْبَحْنَا عَلَى فِطْرَةِ الْإِسْلَامِ وَ كَلِمَةِ الْإِخْلَاصِ، وَ دِينِ نَبِيِّنَا
مُحَمَّدٍ، وَ مِلَّةِ أَبِيْنَا إِبْرَاهِيمَ، حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ
الْمُشْرِكِينَ

*Asbahnaa 'alaa fitratil Islaami wa 'alaa kalimatil
ikhlaasi, wa 'alaa deeni Nabiyyinaa Muhammadin,
wa 'alaa millati abeenaa Ibraaheema, haneefan
Musliman wa maa kaana minal mushrikeen.*

We have entered a new day upon the natural religion of Islam, the word of sincere devotion, the religion of our Prophet Muhammad ﷺ, and the faith of our father Ibrahim. He was upright (in worshipping Allah), and a Muslim. He was not of

¹³² In the evening, the underlined words should be read as: هَذِهِ
الَّيْلَةُ فَتَحَهَا وَنُورَهَا وَبَرَكَتُهَا وَهُدَاهَا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا وَشَرِّ مَا
بَعْدَهَا (*haadhil lailati, fathahaa wa nasrahaa wa noorahaa, wa
barakatahaa, wa hudaahaa, wa a'oodhu bika min sharri maa
feehaa wa sharri maa ba'dahaa*), this night contains, for conquest
... what comes after it.

¹³³ **Da'eef (weak).** Abu Dawud (5084), graded Da'eef by Albani in Da'eefa (5606).

those who worship others besides Allah.¹³⁴

Read below words 100 times:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

Subhaanal laahi wa bi hamdihi

Glory is to Allah and praise is to Him¹³⁵

Read below du'a 10 times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa ilaaha illallaahu wahdahu laa shareeka lahu,
lahul mulku wa lahul hamdu, wa huwa 'alaa kulli
shay-in qadeer*

¹³⁴ **Sahih.** Daarimi (2730, words as per this), Ahmad (3:407), graded Sahih by Albani in Sahiha (2989).

This is only morning du'a. Though some Ahaadeeth mention evening as well, but this is "Shaadh" (irregular). For detail, see Shaikh Albani's Sahiha (6:1231)

¹³⁵ **Sahih** Muslim (2692, words as per this), Abu Dawud (5091), Tirmidhi (3469).

The virtue of this du'a is mentioned in the Hadith as no one will have better good deeds than the one who reads it 100 times each morning and evening .

None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things.¹³⁶

These du'a can also be read only once during laziness¹³⁷

Read below du'a 100 times in the morning:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Laa ilaaha illallaahu wahdahu laa shareeka lahu,
lahul mulku wa lahul hamdu, wa huwa 'alaa kulli
shay-in qadeer*

None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He

¹³⁶ **Sahih.** Ahmad (2:360), Nasai al Kubra (9770), graded Sahih by Albani on the conditions of the two Shaykhs (i.e. Bukhari and Muslim) in Sahiha (6:137). See Endnote 24

¹³⁷ **Sahih.** Abu Dawud (5077), Ibn Majah (3867), graded Sahih by Albani in Ta'leeq on "Hidayatur Ruwat" (2:472, no. 2332). See Endnote 25

has power over all things.¹³⁸

Read below du'a three times in the morning:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ
كَلِمَاتِهِ

Subhanallaahi wa bihamdihi, 'adada khalqihi, wa ridhaa nafshihi, wa zinata 'arshihi, wa midaada kalimaatihi

Glory is to Allah and praise is due to Him according to the number of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink used in recording His words¹³⁹

¹³⁸ **Sahih** Bukhari (3293), Sahih Muslim (2691).

The virtue of this du'a is that whoever recites it 100 times in the morning, will have, the reward of freeing 10 slaves, 100 good deeds recorded for him, 100 misdeeds erased for him, and he will be protected whole day from Satan. The last reward indicates that it should be read in the morning itself in order to be protected whole day from Satan. And this has no relevance to the evening.

¹³⁹ **Sahih** Muslim (2726), Abu Dawud (1503).

Some reports indicate that the tasbeeh (Subhan Allah) should be read with every clause three times. Like this:

(continued on next page...)

Read below du'a in the morning:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا

Allaahumma innee as-aluka 'ilman nafi'an, wa rizqan tayyiban, wa 'amalan mutaqabbalan

O Allah, I ask You for beneficial knowledge, goodly provision and acceptable deeds¹⁴⁰

سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ
 سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ سُبْحَانَ اللَّهِ رِضَا نَفْسِهِ
 سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ سُبْحَانَ اللَّهِ زِينَةَ عَرْشِهِ
 سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ

Subhanallaahi 'adada khalqihi, Subhanallaahi 'adada khalqihi, Subhanallaahi 'adada khalqihi,

Subhanallaahi ridhaa nafshihi, Subhanallaahi ridhaa nafshihi, Subhanallaahi ridhaa nafshihi,

Subhanallaahi zinata 'arshihi, Subhanallaahi zinata 'arshihi, Subhanallaahi zinata 'arshihi,

Subhanallaahi midaada kalimaatihi, Subhanallaahi midaada kalimaatihi kalimaatihi, Subhanallaahi midaada kalimaatihi

See: Nasai (1352), Tirmidhi (3555), Ibn Majah (3808), graded Sahih by Albani in Sahiha (2156).

¹⁴⁰ **Da'eef (weak).** Ibn Majah (925), graded Sahih by Albani in Ta'leeq on "Hidayatur Ruwat" (3:35)

(continued on next page...)

Recite below words 100 times during the day:

أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ

Astagh firullaaha wa atoobu ilaihi

I ask for forgiveness from Allah and turn to Him in repentance¹⁴¹

Recite below words 3 times in the evening:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A'oodhu bi kalimaatil laahit taammaati min sharri maa khalaq

I seek refuge in the Perfect Word of Allah from the evil of what He created¹⁴²

Recite below du'a 10 times:

This is connected with 'after Fajr prayer'; see page 69. For discussion on the its chain, see Endtnote 15

¹⁴¹ **Sahih** Bukhari (6307), Sahih Muslim (2702), Tirmidhi (3259), Ibn Majah (3815)

¹⁴² **Sahih** Muslim (2709), Ibn Majah (3518), Tirmidhi – with Tehqeeq by Dr. Bashaar (5:555, 3604-b), three times as per Tirmidhi, graded Sahih by Albani in Sahih at Targheeb (1:412).

The virtue of this is whoever recites it three times in the evening will not be harmed by any poison in the night.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ

Allaahumma salli wa sallim 'alaa nabiyyinaa Muhammad

O Allah! Send blessings and mercy on our Prophet Muhammad ﷺ¹⁴³

28) Du'a before sleeping

Cup your hands together and blow over it after reciting Surah Ikhlāas, Surah Falaq and Surah Naas; and then rub your hands over whatever parts of your body you can reach, starting with head, face and front of the body. Do that three times¹⁴⁴

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا

¹⁴³ **Da'eef Munqati' (weak and broken chain).** As Salaatu 'alan Nabi by Ibn Abi 'Aasim (page 48), Mu'jam al Kabeer by Tabraani, as in Jalaa al Afhaam (page 127), graded Da'eef by Albani in Da'eefa (5788) and in Da'eef at Targheeb (1:200). See Endnote 26

¹⁴⁴ **Sahih** Bukhari (5017), Abu Dawud (5056), Tirmidhi (3402)

خَلَقَ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ
إِلَهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ الَّذِي يُوَسْوِسُ فِي
صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ﴾

*Bismil laahir rahmaanir raheem. Qul huwal laahu
ahad. Allaah hus samad. Lam yalid wa lam yoolad.
Wa lam yakul lahu kufuwan ahad*

*Bismil laahir rahmaanir raheem. Qul a'oodhu bi
rabbi falaq. Min sharri maa khalaq. Wa min sharri
ghaasiqin idhaa waqab. Wa min sharrin
naffaathaati fil 'uqad. Wa min sharri haasidin idhaa
hasad*

*Bismil laahir rahmaanir raheem. Qul a'oodhu bi
rabbin naas. Malikin naas. Ilaahin naas. Min sharril
was waasil khannaas. Al ladhee yuwas wisu fee
sudoorin naas. Minal jinnati wan naas*

In the name of Allah, the Entirely Merciful, the
Especially Merciful.

Say, "He is Allah, (who is) One, Allah, the Eternal

Refuge. He neither begets nor is born, Nor is there to Him any equivalent."

In the name of Allah, the Entirely Merciful, the Especially Merciful.

Say, "I seek refuge in the Lord of daybreak. From the evil of that which He created. And from the evil of darkness when it settles. And from the evil of the blowers in knots. And from the evil of an envier when he envies."

In the name of Allah, the Entirely Merciful, the Especially Merciful.

Say, "I seek refuge in the Lord of mankind, The Sovereign of mankind. The God of mankind, From the evil of the retreating whisperer - Who whispers (evil) into the breasts of mankind - From among the jinn and mankind."

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ

حَفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٥٥﴾

(Surah Baqarah: 255)

Allahu laa ilaaha illaa huwal haiyyul qaiyyoom; laa taa-khudhuhu sinatun wa laa nawm; lahu maa fis samaawaati wa maa fil ardh; man dhalladhee yashfa'u 'indahu illaa be idhnih; ya'lamu maa baina aideehim wa maa khalfahum; wa laa yuheetoona bi shai-im min 'ilmihee illaa bi maa shaa-a; wasi'a kursiyyuhus samaa waati wal ardha wa laa ya-ooduhu hifzuhumaa; wa huwal 'aliyyul 'azeem

Allah - there is no deity except Him, the Ever-Living, the Sustainer of (all) existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is (presently) before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.¹⁴⁵

¹⁴⁵ **Sahih.** Ibn Khuzaymah (2424), Sunan al Kubra by Nasai (10720), Bukhari Ta'leeqan (2311), graded Sahih by Albani in Sahih (continued on next page...)

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ وَقَالُوا سَمِعْنَا
وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا
وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ
نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى
الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا
وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾

(Surah Baqarah: 285-286)

*Aamanar rasoolu bima unzila ilayhi min rabbihi wal
mu-minoona kullun aamana billaahi wa malaa-
ikatihi wa kutubihi wa rusulihi laa nufarriqu bayna
ahadin min rusulihi wa qaaloo sami'naa wa ata'na
ghufranaaka rabbanaa wa ilaykal maseer Laa yukal
liful laahu nafsan illaa wus'ahaa lahaa maa kasabat
wa 'alayhaa mak tasabat rabbanaa laa tu-*

Targheeb (1:392).

The virtue of this is that whoever reads it before sleeping, Allah appoints a guard for him and the Satan can't approach him till morning.

*aakhidhnaa in naseenaa aw akhta-naa rabbanaa
walaa tahmil 'alaynaa isran kamaa hamaltahu 'alal
ladheena min qablinaa rabbanaa walaa
tuhammilnaa maa laa taqata lanaa bihi w'afu
'annaa waghfir lanaa warhamnaa anta mawlaanaa
fansurnaa 'alal qawmil kaafireen*

The Messenger has believed in what was revealed to him from his Lord, and (so have) the believers. All of them have believed in Allah and His angels and His books and His messengers, (saying), "We make no distinction between any of His messengers." And they say, "We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the (final) destination." Allah does not charge a soul except (with that within) its capacity. It will have (the consequence of) what (good) it has gained, and it will bear (the consequence of) what (evil) it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving

people."¹⁴⁶

بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكَتَ نَفْسِي
فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ
الصَّالِحِينَ

Bismika rabbi wadha'tu Janbi wa bika arfa'uhu, in amsakta nafsee farhamhaa wa in arsaltahaa fahfazhaa bimaa tahfazu bihi ibaadakas saaliheen

With Your Name my Lord, I lay myself down, and with Your Name I rise. And if You take my soul, have mercy on it, and if You send it back then protect it as You protect Your righteous slaves¹⁴⁷

اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا إِنْ

¹⁴⁶ **Sahih** Bukhari (4008), Sahih Muslim (807), Abu Dawud (1397), Tirmidhi (2881), Ibn Majah (1368).

The virtue of this is that these verses will be sufficient for him who reads them before sleeping at night.

¹⁴⁷ **Sahih** Bukhari (6320, words as per this), Sahih Muslim (2741), Abu Dawud (5050), Tirmidhi (3401), Ibn Majah (3874)

Dust off the bed three times then read this du'a. Dusting three times is mentioned in Tirmidhi (3401).

أَحْيَيْتَهَا فَاحْفَظْهَا وَإِنْ أَمَتَهَا فَاعْفِرْ لَهَا اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ

Allaahumma innaka khalaqta nafsee wa anta tawaffaahaa, laka mamaatuhaa wa mahyaahaa, in ahyay tahaa fahfazhaa, wa in amat tahaa faghfir lahaa, allaahumaa innee as-alukal 'aafiyah

O Allah, [verily] You created my being and it is for You to take it to its ultimate goal. And its death and life is due to You, and if You give it life, safeguard it; and if You bring death, grant it pardon. O Allah, I beg of You safety¹⁴⁸

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

Allaahumma qinee 'adhaabaka yawma tab'athu 'ibaadak

O Allah, safeguard me from Your Punishment the Day You resurrect Your slaves¹⁴⁹

¹⁴⁸ **Sahih** Muslim (2712, context from this), Ahmad (2:79, words in brackets from this).

¹⁴⁹ **Sahih**. Tirmidhi (3398, words as per this), Abu Dawud (5045), graded Sahih by Albani in Sahiha (2754).

Abu Dawud (5045) mentions "recite three times" but Shaikh Albani has graded it "Shaadh" (irregular). See Sahiha (6:587).

The Hadith says that when the Prophet ﷺ wanted to lie down to
(continued on next page...)

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

Allaahumma bismika amootu wa ahyaa

O Allah, With Your name, I die and I live¹⁵⁰

سُبْحَانَ اللَّهِ, *Subhaan Allaah* (33 times), Glory is to Allah

الْحَمْدُ لِلَّهِ, *Alhamdu lillaah* (33 times), Praise be to Allah

اللَّهُ أَكْبَرُ, *Allaahu akbar* (34 times), Allah is the Most Great¹⁵¹

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ
رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى وَمُنْزِلَ التَّوْرَةِ

sleep, he used to place his right hand under his cheek and recite this du'a.

¹⁵⁰ **Sahih** Bukhari (6314, 6325), Tirmidhi (3417), words as per these; Abu Dawud (5049). See Endnote 27

¹⁵¹ **Sahih** Bukhari (3705), Sahih Muslim (2727), Abu Dawud (5062), Tirmidhi (3408).

The virtue of this is that reading it (at bedtime) is better than having a servant.

وَالْإِنْجِيلِ وَالْفُرْقَانِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ
بِنَاصِيَتِهِ اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ
فَلَيْسَ بَعْدَكَ شَيْءٌ وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ وَأَنْتَ
الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ

*Allaahumma rabbas samaawaati sab'i wa rabbal
'arshil 'azeem, rabbanaa wa rabba kulli shay-in,
faaliqal habbi wannawaa , wa munzilat Tawraati wal
Injeeli, wal Furqaan, a'oodhu bika min sharri kulli
shay-in anta aakhidhun binaasiyatihi. Allaahumma
antal awwalu falaysa qablaka shay-un, wa antal
aakhiru falaysa ba'daka shay-un, wa antaz zaahiru
falaysa fawqaka shay-un, wa antal baatinu falaysa
doonaka shay-un, iqdhi 'annad dayna wa agh ninaa
minal faqr*

O Allah, the Lord of the [seven] heavens and the Lord of the earth and Lord of the Magnificent Throne, our Lord, and the Lord of everything, the Splitter of the grain of corn and the date-stone (or fruit kernel), the Revealer of Torah and Injeel and the Criterion (the Holy Qur'an), I seek refuge in You from the evil of everything You are to seize by the forelock (You have perfect control over it). O Allah,

You are the First, there is naught before You, and
 You are the Last and there is naught after You, and
 You are Evident and there is nothing above You, and
 You are Innermost and there is nothing beyond You.
 Remove the burden of debt from us and enrich us
 against poverty.¹⁵²

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَّانَا وَآوَانَا فَكَمْ مِمَّنْ لَا
 كَافِيَ لَهُ وَلَا مُتَوِي

*Alhamdu lillaahil ladhee at'amanaa wa saqaanaa wa
 kafaanaa, fa kam mimman laa kaafi lahu wa laa mu-
 wiya*

Praise is due to Allah Who fed us, provided us drink,
 sufficed us and provided us with shelter, for many a
 people there is none to suffice and none to provide
 shelter¹⁵³

اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ
 إِلَّا أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِكُهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ

¹⁵² **Sahih** Muslim (2713, context from this), Tirmidhi (3481, words
 in brackets from this), Abu Dawud (5051), Ibn Majah (3873)

¹⁵³ **Sahih** Muslim (2715), Abu Dawud (5053), Tirmidhi (3396)

شَرِّ الشَّيْطَانِ وَشِرْكِهِ وَأَنْ أَقْتَرَفَ عَلَى نَفْسِي سُوءًا أَوْ أَجْرَهُ إِلَى
مُسْلِمٍ

Allaahumma faatiras samaawaati wal ardhi 'aalimal ghaibi wash shahaadati, laa ilaaha illaa anta, rabba kulli shai-in wa maleekahu, a'oodhu bika min sharri nafsee wa min sharrish-shaitaani wa shirkihi, wa an aqtarifa 'alaa nafsee soo-an, aw ajurrahu ilaa muslim

O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, there is none worthy of worship except You, Lord of everything and its Owner, I seek refuge in You from the evil of my soul and from the evil of Shaitan and his Shirk, or that I should do some evil to myself or bring it upon a Muslim.¹⁵⁴

Read Surah Sajdah (chapter 32) and Surah Mulk (chapter 67) from the Qur'an.¹⁵⁵

¹⁵⁴ **Sahih.** Tirmidhi (3529, from Abdulla bin 'Amr), graded Sahih by Albani, see Sahiha (6:623). See Endnote 22

This du'a is not related to bedtime, rather it comes under the heading of morning and evening; as was mentioned under that heading. See page 84

¹⁵⁵ **Sahih.** Tirmidhi (3404, 2892), Sunan al Kubra by Nasai (10474),
(continued on next page...)

اَللّٰهُمَّ اَسَلَمْتُ نَفْسِيْ اِلَيْكَ، وَفَوَّضْتُ اَمْرِيْ اِلَيْكَ، وَوَجَّهْتُ
وَجْهِيْ اِلَيْكَ، وَاَلْبَجْتُ ظَهْرِيْ اِلَيْكَ، رَغْبَةً وَرَهْبَةً اِلَيْكَ، لَا مَلْجَا
وَلَا مَنَاجَا مِنْكَ اِلَّا اِلَيْكَ، اٰمَنْتُ بِكِتٰبِكَ الَّذِيْ اَنْزَلْتَ، وَبِنَبِيِّكَ
الَّذِيْ اَرْسَلْتَ

*Allaahumma aslamtu nafsee ilaika wa fauwadhtu
amree ilaika, wa wajjahtu wajhee ilaika wa alja-tu
zahree ilaika, raghbatan wa rahbatan ilaika. Laa
malja-a wa laa manjaa minka illaa ilaika. Aamantu
bi kitabikal ladhee anzalta; wa nabiyyikal ladhee
arsalt*

O Allah! I have submitted myself to You, entrusted my affairs to You, have turned my face to You, and relied completely on You out of desire for and fear of You (expecting Your reward and fearing Your punishment). There is no resort and no escape, except to You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent¹⁵⁶

graded Sahih by Albani in Sahiha (585). See Endnote 28

¹⁵⁶ **Sahih** Bukhari (6313,6311, 6315, words as per 6313), Sahih Muslim (2710), Abu Dawud (5046), Tirmidhi (3574), Ibn Majah (continued on next page...)

29) What to say when you turn in your sleep

لَا إِلَهَ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ، رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ

Laa ilaaha illallaahul waahidul qahhaar, rabbus samaawaati wal 'ardhi wa maa bayna humal 'azeezul ghaffaar

There is none worthy of worship but Allah , the One , the Victorious , Lord of the heavens and the earth and all that is between them, the All-Mighty, the All-Forgiving¹⁵⁷

30) Du'a if you feel uneasy while sleeping

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ

(3876)

Hadith also mentions that when one goes to bed, he should do wudu just like for prayer and should lie on the right side and read this du'a; it further says if he dies, he will die on Fitrah (i.e. Islam).

¹⁵⁷ **Sahih.** Ibn Hibban (5530), Sunan al Kubra by Nasai (7641), Haakim (1:540), graded Sahih by Albani in Sahiha (2066)

هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ

A'oodhu bi kalimaatil laahit taammah min ghadhabihi wa 'iqaabihi wa sharri 'ibaadihi, wa min hamazaatish shayaateeni wa an yahdhuroon

I seek refuge in Allah's Perfect Words from His anger, His punishment, and the evil of His creatures, from the whisperings of the Satans, and that they should approach me¹⁵⁸

31) What to do if you have nightmares, bad dreams:

Spit on left side (three times)¹⁵⁹

Seek Allah's refuge from the Devil and from the evil of what you have seen (three times)¹⁶⁰

¹⁵⁸ **Hasan Li Ghairihi (Hasan due to the support of other narrations).** Ahmad (4:57, words as per this), Musannaf Ibn Abi Shayba with Shathari's Tahqeeq (25145, from Waleed), Sunan al Kubra by Nasai (10533), 'Amal al yaum wal lailah by Nasai (765), Radd 'alal Jahmiyyah by Daarmi (page 175), ad Du'a by Tabraani (page 333, from Abdullah bin 'Amr), graded Hasan by Albani in Sahiha (264). See Endnote 29

¹⁵⁹ **Sahih** Bukhari (6995), Sahih Muslim (2261), Abu Dawud (5021), Tirmidhi (2277), Ibn Majah (3909)

¹⁶⁰ **Sahih** Muslim (2262), Abu Dawud (5022), Ibn Majah (3908),
(continued on next page...)

Do not disclose it to anyone except the dear ones¹⁶¹

Turn over on the other side¹⁶²

Get up and pray if you wish¹⁶³

32) Du'a for Qunoot in the Witr prayer

اَللّٰهُمَّ اهْدِنِيْ فَيَمَنْ هَدَيْتَ، وَعَافِنِيْ فَيَمَنْ عَافَيْتَ، وَتَوَلَّنِيْ
فَيَمَنْ تَوَلَّيْتَ، وَبَارِكْ لِيْ فَيَمَا اَعْطَيْتَ، وَقِنِيْ شَرَّ مَا قَضَيْتَ،
فَاِنَّكَ تَقْضِيْ وَلَا يُقْضَىٰ عَلَيَّكَ، وَاِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، وَلَا
يَعِزُّ مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

*Allaahum mahdinee feeman hadait, wa 'aafinee
feeman 'aafait, wa tawallanee feeman tawallait, wa
barik lee feemaa a'tait, wa qinee sharra maa
qadhait, fa innaka taqdhee wa laa yuqdhaa 'alaik,
wa innahu laa yadhillu man waalait, wa laa ya 'izzu*

from Jabir), Sunan al Kubra by Nasai (10664, from Abu Qatada)

¹⁶¹ **Sahih** Muslim (2263), Abu Dawud (5019), Tirmidhi (2270), Sunan al Kubra by Nasai (10672)

¹⁶² **Sahih** Muslim (2262), Abu Dawud (5022), Ibn Majah (3908), Sunan al Kubra by Nasai (7606)

¹⁶³ **Sahih** Bukhari (7017), Sahih Muslim (2263), Abu Dawud (5019), Tirmidhi (2280), Ibn Majah (3906)

man 'aadait tabaarakta rabbanaa wa ta 'aalait

O Allah guide me among those You have guided, pardon me among those You have pardoned, befriend me among those You have befriended, bless me in what You have granted, and save me from the evil that You decreed. Indeed You decree, and none can pass decree upon You, indeed he is not humiliated whom You have befriended, [and he is not honoured whom You have counted as enemy], blessed are You our Lord and Exalted.¹⁶⁴

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ
وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى
نَفْسِكَ

Allaahumma innee a'oodhu bi ridhaaka min sakhatika wa bi mu 'aafaatika min 'uqoobatika, wa a'oodhu bika minka laa uhsee thana-an 'alayka, anta kamaa athnayta 'alaa nafsik

O Allah, I seek refuge in Your pleasure from Your

¹⁶⁴ **Sahih.** Tirmidhi (464, context from this), Abu Dawud (1425), Nasai (1746), Ibn Majah (1178), Sunan al Kubra by Bayhaqi Indian print (2:209, addition in brackets from this), graded Sahih by Albani in Asl Sifatul Salaah (3:973). See Endnote 30

wrath and in Your forgiveness from Your punishment. And I seek refuge in You from You; I cannot praise You enough; You are as You have praised Yourself¹⁶⁵

اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ،
نَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ.
اَللّٰهُمَّ اِنَّا نَسْتَغِيْثُكَ، وَنَسْتَغْفِرُكَ، وَنُشِيْ عَلَيْكَ الْخَيْرَ، وَلَا
نَكْفُرُكَ، وَنُؤْمِنُ بِكَ وَنَخْضَعُ لَكَ، وَنَخْلَعُ مِنْ يَكْفُرُكَ

*Allaahumma iyyaa ka na'budu, wa laka nusallee wa
nasjudu, wa ilayka nas'aa wa nahfidu, narjoo
rahmataka, wa nakhshaa 'adhaabaka, innaa
'adhaabaka bil kaafireena mulhaq. Allaahumma
innaa nasta'eenuka, wa nastaghfiruka, wa nuthnee
'alaykal khayr, wa laa nakfuruka, wa nu-minu bika,
wa nakhdha'u laka, wa nakhla'u man yakfuruk*

O Allah, You alone do we worship and to You we pray and prostrate. To You we hasten to worship and to serve. We hope for Your mercy and we fear Your

¹⁶⁵ **Sahih.** Abu Dawud (1427), Tirmidhi (3566), Nasai (1747), Ibn Majah (1179), graded Sahih by Albani in Sahih Abu Dawud (5:169, 1282)

punishment. Surely, Your punishment of the disbelievers is at hand. O Allah, we seek Your help and Your forgiveness, and we praise You beneficently. We do not deny You and we believe in You. We surrender to You and renounce whoever disbelieves in You.¹⁶⁶

33) Du'a after ending Witr prayer

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ

Subhaanal malikil quddoos

Glory be to the Sovereign, the Most Holy

Read above du'a three times, third time with raised and extended voice¹⁶⁷

The Prophet ﷺ used to read this too at the end:

رَبِّ الْمَلَائِكَةِ وَالرُّوحِ

¹⁶⁶ **Sahih Mawqoof (words of the Sahabi, not the Prophet ﷺ).** Sunan al Kubra by Bayhaqi, Indian Print (2:211), Bayhaqi graded its chain as Sahih; graded Sahih by Albani in Irwaa' (2:171). This du'a is proved to be read by 'Umar Farooq ؓ in Fajr prayer i.e. it's about Qunoot e Nazila.

¹⁶⁷ **Sahih.** Nasai (1699, 1732, words as per this), Abu Dawud (1430), graded Sahih by Albani in Sahih Abu Dawud (1284)

Rabbil malaa-ikati warrooh

Lord of the angels and the Spirit (Jibra'eel)¹⁶⁸

34) Du'a in times of sorrow and anxiety

اَللّٰهُمَّ اِنِّى عَبْدُكَ، ابْنُ عَبْدِكَ، ابْنُ اَمَتِكَ، نَاصِيَتِي بِيَدِكَ، مَاضٍ
فِي حُكْمِكَ، عَدْلٌ فِي قَضَاؤِكَ، اَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ،
سَمِيَتْ بِهِ نَفْسُكَ، اَوْ اُنْزِلَتْهُ فِي كِتَابِكَ، اَوْ عَلَّمْتَهُ اَحَدًا مِنْ
خَلْقِكَ، اَوْ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ، اَنْ تَجْعَلَ
الْقُرْآنَ رِيْعَ قَلْبِي، وَنُوْرَ صَدْرِي، وَجَلَاءَ حُزْنِي وَذَهَابَ هَمِّي

*Allaahumma innee 'abduka ibn 'abdika ibn amatika,
naasiyati bi yadika, maadhin fiyya hukmuka, 'adlun
fiyya qadhaa-uka, as-aluka bi kulli ismin huwa laka
sammayta bihi nafsaka aw anzaltahu fee kitaabika
aw 'allamtahu ahadan min khalqika aw ista-tharta
bihi fee 'ilmil ghaybi 'indak an taj'alal Qur'aana
rabee'a qalbee wa noora sadree wa jalaa-a huznee
wa dhahaaba hammee*

¹⁶⁸ **Sahih.** Daarqutni with Tahqeeq by Arnaut (2:355, no. 1660), Sunan al Kubra by Bayhaqi, Indian Print (3:40), Mu'jam al Awsat (8115), and it has another version.

O Allah, I am Your slave, son of Your slave, son of Your female slave, my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every Name belonging to You which You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety¹⁶⁹

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ،
وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ

Allaahumma innee a'oodhu bika minal hammi wal hazani, wal 'ajzi wal kasali, wal bukhli wal jubni, wa dhala'id dayni wa ghalabatir rijaal

O Allah! I seek refuge with You from worries and grief, from incapacity and laziness, from miserliness and cowardice, from being heavily in debt and from

¹⁶⁹ **Sahih.** Ahmad (1:452, words as per this), Ibn Hibban (972), Haakim Indian print (1:509), graded Sahih by Albani in Sahiha (199). See Endnote 31

being overpowered by other men¹⁷⁰

35) Du'a during anguish and distress

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ
الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ ، وَرَبُّ الْأَرْضِ، وَرَبُّ
الْعَرْشِ الْكَرِيمِ

*Laa ilaaha illal laahu rabbul 'arshil 'azeem, Laa
ilaaha illal laahu rabbus samaawaati wa rabbul
ardh, wa rabbul 'arshil kareem*

There is none worthy of worship except Allah, the Great, the Forbearing, there is none worthy of worship except Allah, the Lord of the Magnificent Throne, there is none worthy of worship except Allah, the Lord of the heaven and the earth, the Lord of the Edifying Throne¹⁷¹

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ

¹⁷⁰ **Sahih** Bukhari (6363, words as per this), Sahih Muslim (2706), Abu Dawud (1540), Tirmidhi (3484), Nasai (5450).

¹⁷¹ **Sahih** Bukhari (6346), Sahih Muslim (2730), Tirmidhi (3435), Ibn Majah (3883)

لِي شَأْنِي كُلُّهُ لَا إِلَهَ إِلَّا أَنْتَ

Allaahumma rahmataka arjoo fa laa takilnee ilaa nafsee tarfata 'ayn wa aslih lee shaa-ni kullahu laa ilaaha illaa ant

O Allah, for Your mercy I hope, so do not leave me in charge of my affairs even for the blink of an eye; rectify all my affairs. There is no god except You¹⁷²

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Laa ilaaha illaa anta subhaanaka innee kuntu minaz zaalimeen

There is none worthy of worship except You, Glory to You, indeed, I have been of the transgressors¹⁷³

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

Allaahu Allaahu rabbee laa ushriku bihi shai-an

Allah, Allah is my Lord, I do not associate anything as

¹⁷² **Hasan.** Abu Dawud (5090, words as per this), Ahmad (5:42), Ibn Hibban (970), graded Hasan by Albani in Takhreej al Kalimat Tayyib (page 118). See Endnote 21

¹⁷³ **Sahih.** Tirmidhi (3505), Haakim (1:505), graded Sahih by Albani in Takhreej al Kalimat Tayyib (123), and in Sahiha (1744)

partner with Him¹⁷⁴

36) Du'a while meeting an adversary or a ruler

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

Allaahumma innaa naj'aluka fee nuhoorihim wa na'oodhu bika min shuroorihim

O Allah, we make You our shield against them, and take refuge in You from their evils¹⁷⁵

اللَّهُمَّ أَنْتَ عَضْدِي وَ أَنْتَ نَصِيرِي بِكَ أَحُولُ وَبِكَ أَصُولُ وَبِكَ أَقَاتِلُ

Allaahumma anta 'adhudee wa anta naseeree, bika achoolu, wa bika asoolu, wa bika uqaatil

O Allah, You are my aider and [You are] my helper;

¹⁷⁴ **Sahih.** Abu Dawud (1525), Ibn Majah (3882), graded Sahih by Albani in Sahih Abu Dawud (5:255, no. 1364), and in Sahiha (2755)

¹⁷⁵ **Sahih.** Abu Dawud (1537), Haakim (2:142, he graded it Sahih, and Dhahabi agreed), Ibn Hibban (4765), Musnad ar Ruwyani (461), graded Sahih by Albani in Sahih Abu Dawud (5:263, no. 1375). See Endnote 32

by You I move, by You I attack, and by You I fight¹⁷⁶

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Hasbunal laahu wa ni'mal wakeel

Allah is sufficient for us and He Is the best disposer of affairs¹⁷⁷

37) Du'a against the oppression of a ruler

اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، كُنْ لِي جَارًا مِنْ فُلَانٍ بِنِ فُلَانٍ، وَأَحْزَابِهِ مِنْ خَلَائِقِكَ؛ أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ يَطْغَى، عَزَّ جَارُكَ، وَجَلَّ ثَنَاؤُكَ، وَلَا إِلَهَ إِلَّا أَنْتَ

Allaahumma rabbas samaawaatis sab'i, wa rabbal 'arshil 'azeem, kun lee jaaran min fulaan bin fulaan, wa ahzaabihi min khalaa-iqika, an yafruta 'alayya ahadun minhum aw yatghaa, 'azza jaaruka, wa jalla

¹⁷⁶ **Sahih.** Abu Dawud (2632, context from this), Tirmidhi (3584, word in brackets from this), Ibn Hibban (4761), graded Sahih by Albani in Sahih Abu Dawud (7:383, no. 2366). See Endnote 33

¹⁷⁷ **Sahih** Bukhari (4563), Sunan Kubra by Nasai (10364), Tawakkal 'alallaah by Ibn Abu Dunya (31). See Endnote 34

thanaa-uka, wa laa ilaaha illaa ant

O Allah, Lord of the seven heavens, Lord of the Magnificent Throne, be for me a support against So-and-so, son of so-and-so¹⁷⁸ and his helpers from among your creatures, lest any of them abuse me or do me wrong. Mighty is Your patronage and glorious are Your praises. There is none worthy of worship but You.¹⁷⁹

Read below du'a three times:

اللَّهُ أَكْبَرُ ، اللَّهُ أَعَزُّ مِنْ خَلْقِهِ جَمِيعًا ، اللَّهُ أَعَزُّ مِمَّا أَخَافُ
وَأَحْذَرُ ، أَعُوذُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ ، الْمُمْسِكُ السَّمَاوَاتِ
السَّبْعِ أَنْ يَقَعْنَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ، مِنْ شَرِّ عَبْدِكَ فُلَانٍ
وَجُنُودِهِ وَأَتْبَاعِهِ وَأَشْيَاعِهِ مِنَ الْجِنَّ وَالْإِنْسِ ، اَللّٰهُمَّ كُنْ لِي
جَارًا مِنْ شَرِّهِمْ ، جَلَّ ثَنَاؤُكَ ، وَعَزَّ جَارُكَ ، وَتَبَارَكَ اسْمُكَ ،
وَلَا إِلَهَ غَيْرُكَ

¹⁷⁸ Mention oppressor's name instead of the underlined words

¹⁷⁹ **Sahih.** Adab al Mufrad by Bukhari (707, words as per this), Musannaf Ibn Abi Shayba with Ash Shathari's Tahqeeq (31134), graded Sahih by Albani in Sahih Adab al Mufrad (page 263).

Allaahu Akbar, Allahu a'azzu min khalqihi jamee'an, Allaahu a'azzu mimmaa akhaafu wa ahdharu, a'oodhu billaahil ladhee laa ilaaha illaa huwa, al mumsikis samaawaatis sab'i an yaqa'na 'alal 'ardhi illaa bi idhnihi, min sharri 'abdika fulaan, wa junoodihi wa atbaa'ihii wa ashyaa'ihii, minal jinni wal ins, Allaahumma kun lee jaaran min sharrihim, jalla thanaa-uka wa 'azza jaaruka, wa tabaara kasmuka, wa laa ilaaha ghayruk

Allah is the Greatest, Mightier than all His creation. He is Mightier than what I fear and dread. I seek refuge in Allah, Who, there is none worthy of worship but Him. He is the One Who holds the seven heavens from falling upon the earth except by His command. (I seek refuge) from the evil of Your slave so-and-so,¹⁷⁸ and his helpers, his followers and his supporters from among the jinn and mankind. O Allah, be my support against their evil. Glorious are Your praises and mighty is Your patronage. Blessed is Your Name, there is no true god but You.¹⁸⁰

38) Du'a against an enemy

¹⁸⁰ **Sahih.** Adab al Mufrad by Bukhari (708, words as per this), Musannaf Ibn Abi Shayba with Ash Shathari's Tahqeeq (31136), graded Sahih by Albani in Sahih Adab al Mufrad (page 264).

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، اللَّهُمَّ اهْزِمِ الْأَحْزَابَ،
اللَّهُمَّ اهْزِمْهُمْ وَزَلِّلْهُمْ

Allaahumma munzilal kitaab, saree'al hisaab, ihzimil ahzaab, Allaahumma ihzimhum wa zalzilhum

O Allah! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allah, defeat Ahzaab (i.e. the clans), O Allah, defeat them and shake them¹⁸¹

39) Du'a if you fear people may harm you

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ

Allaahum mak finee him bi maa shi-ta

O Allah, suffice me (i.e. save me) from them in any way You wish¹⁸²

¹⁸¹ **Sahih** Bukhari (2933, words as per this), Sahih Muslim (1742), Abu Dawud (2361), Tirmidhi (1678), Ibn Majah (2796)

¹⁸² **Sahih** Muslim (3005), Ahmad (6:17)

40) Du'a for if there is Waswasah (whispers, bad thoughts) with regards to faith

Seek refuge in Allah¹⁸³

Stop the thing that causes doubt¹⁸⁴, then say:

آمَنْتُ بِاللَّهِ وَرُسُلِهِ (Aamantu billaahi wa rusulihi)

I affirm my faith in Allah and in His messengers¹⁸⁵

Then read below verse from the Qur'an:

﴿هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

(Surah Hadeed: 3)

*Huwal awwalu wal aakhiru waz zaahiru wal baatinu
wa huwa bi kulli shay-in 'aleem*

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.¹⁸⁶

¹⁸³ **Sahih** Bukhari (3276), Sahih Muslim (134), Abu Dawud (4722)

¹⁸⁴ **Sahih** Bukhari (3276), Sahih Muslim (134)

¹⁸⁵ **Sahih** Muslim (134), Musnad Ahmad Maimanah Print (2:331, words as per this), Abu Dawud (4721)

¹⁸⁶ **Hasan**. Abu Dawud (5110), Al Mukhtarah Lidh Dhiyaa' (10:420), Tafseer ibn Abu Haatim (6:1985). Graded Sahih by Albani
(continued on next page...)

41) Du'a to get rid of a debt

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ وَاَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

Allaahum mak finee bi halaalika 'an haraamika, wa aghninee bi fadhlika 'am man siwaak

O Allah, suffice me with Your lawful against Your prohibited, and make me independent of all those besides You¹⁸⁷

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ،
وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ

Allaahumma innee a'oodhu bika minal hammi wal hazani, wal 'ajzi wal kasali, wal bukhli wal jubni, wa dhala'id dayni wa ghalabatir rijaal

O Allah! I seek refuge with You from worries and grief, from incapacity and laziness, from miserliness and cowardice, from being heavily in debt and from being overpowered by other men¹⁸⁸

in "Takhreej al Kalimat Tayyib" (136)

¹⁸⁷ **Hasan.** Tirmidhi (3563), Musnad Ahmad Maimanah Print (1:153). Graded Hasan by Albani in Sahiha (266). See Endnote 35

¹⁸⁸ **Sahih** Bukhari (6363, words as per this), Sahih Muslim (2706),
(continued on next page...)

42) Du'a against distractions during prayer and recitation of the Qur'an

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (A'oodhu billaahi minash shaytaanir rajeem) I seek refuge with Allah from the accursed Satan. (Then spit to the left)¹⁸⁹

43) Du'a when things are difficult

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَ أَنْتَ تَجْعَلُ الْحَزْنَ إِذَا شِئْتَ سَهْلًا

Allaahumma laa sahla illaa maa ja'altahu sahla wa anta taj'alul hazna idhaa shi-ta sahla

O Allah, nothing is easy but that which You make easy and You can make hardship easy whenever You will¹⁹⁰

Abu Dawud (1540), Tirmidhi (3484), Nasai (5450).

¹⁸⁹ **Sahih** Muslim (2203), Musnad Ahmad Maimanah Print (4:216)

Its context is that Uthman bin Abul 'Aas mentioned about distraction in prayer to the Prophet ﷺ, so the Prophet ﷺ taught him this. Uthman bin Abul 'Aas says that when he did this the distraction stopped.

¹⁹⁰ **Sahih**. 'Amal al yaum wal lailah by Ibn Sunni (351, words as per (continued on next page...)

44) What to do if a sin is committed by you

Whoever commits a sin then performs ablution and does it well, then prays two Rak'at, then performs prayer and seeks Allah's forgiveness, Allah will forgive him.¹⁹¹

45) When does the Satan run-off

When Allah's refuge is sought from the Satan¹⁹²

When adhaan (call to prayer) is given¹⁹³

When reciting proven adhkaar (du'a) and Qur'an¹⁹⁴

this), Ibn Hibban (974). Graded Sahih by Albani in Sahiha (2886)

¹⁹¹ **Sahih.** Abu Dawud (1521), Tirmidhi (406), Ibn Majah (1395). Graded Hasan by Albani in Sahih Abu Dawud (5:252, no. 1361)

¹⁹² Surah Mu'minoon: 97-98; And all those ahaadeeth that say to seek refuge in Allah to escape from the whisperings of Satan; it's implied in those ahaadeeth that seeking refuge with Allah is beneficial in warding off every whispering of Satan.

¹⁹³ Sahih Bukhari (608) and Sahih Muslim (389) etc. say that the Satan runs away hearing the adhaan for the prayer. But does he run away from adhaan for other than the prayer? This lacks proof; In fact giving adhaan to ward off the devil in itself is not proved. See Endnote 36

¹⁹⁴ There is a Sahih Hadith that "do not make your houses as graveyards. Satan runs away from the house in which Surah
(continued on next page...)

46) What to say when your plan fails

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ

Qaddaral laahu wa maa shaa-a fa'ala

Allah has decreed and whatever He wills, He does.¹⁹⁵

47) Congratulations for new parents and its response

بَارَكَ اللَّهُ لَكَ فِي الْمَوْهُوبِ لَكَ، وَشَكَرْتَ الْوَاهِبَ، وَبَلَغَ أَشُدَّهُ، وَرَزَقْتَ بَرَّهُ

Baarakal laahu laka fil mawhoobi laka, wa shakartal

Baqarah is recited" (Sahih Muslim 780). Satan also runs away by following invocations:

Morning and evening, sleeping and waking up, entering and leaving house and masjid, Aayatul Kursi and last two verses of Surah Baqarah before sleeping; similarly reciting لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (*Laa ilaaha illallaahu wahdahu laa shareeka lahu, lahul mulku wa lahul hamdu, wa huwa 'alaa kulli shay-in qadeer*) 100 times a day will protect you whole day from Satan (See footnote 138). Similarly, adhaan (for prayers) too wards off Satan.

¹⁹⁵ **Sahih Muslim** (2664). For complete Hadith, See Endnote 37

waahiba , wa balagha ashuddahu, wa ruziqta birrahu

May Allah bless you with His gift to you, and may you give thanks to the giver (Allah), may the child reach the maturity of years, and may you be granted its righteousness¹⁹⁶

The parents should reply as:

بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَزَاكَ اللَّهُ خَيْرًا، وَرَزَقَكَ اللَّهُ
مِثْلَهُ، وَأَجَزَلَ ثَوَابَكَ

Baarakal laahu laka wa baaraka 'alayka, wa jazaakal laahu khayran, wa razaqakal laahu mithlahu, wa ajzala thawaabak

May Allah bless you, and shower His blessings upon you, and may Allah reward you well and bestow upon you likewise and reward you abundantly¹⁹⁷

48) Seeking Allah's protection for children

¹⁹⁶ **Da'eef Maqtoo' (weak and disconnected chain).** Al adhkaar an Nawawiyya by Nawawi (1:363). See Endnote 38

¹⁹⁷ This is Imam Nawawi's statement. See Al adhkaar an Nawawiyya by Nawawi (1:363)

The Prophet ﷺ used to entrust Hasan and Husayn عليهما السلام in Allah's protection with below words:

أَعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ
عَيْنٍ لَآمَةٍ

U'eedhu kumaa bi kalimaatil laahit taammati, min kulli shaitaanin wa haammah, wa min kulli 'aynin laammah

I seek refuge for both of you in the perfect words of Allah from every devil and every poisonous thing and from the evil eye which influences¹⁹⁸

49) Du'a while visiting the sick

لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ

Laa ba-sa, tahooren in shaa Allah

No worry, it is purification, if Allah wills¹⁹⁹

Read below du'a seven times:

¹⁹⁸ **Sahih** Bukhari (3371), Abu Dawud (4737), Tirmidhi (2060), words as per Abu Dawud and Tirmidhi; Ibn Majah (3525). See Endnote 39

¹⁹⁹ **Sahih** Bukhari (3616)

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

As-alul laahal 'azeema rabbal 'arshil 'azeemi, an yashfiyak

I ask Allah, the Mighty, Lord of the mighty Throne, to heal you²⁰⁰

50) The reward for visiting the sick

The Prophet ﷺ said: “When someone visits a Muslim patient, he walks in fruits of paradise for as long as he is sitting there. Allah’s mercy covers him when he sits. If it’s morning, seventy thousand angels keep praying for him till the evening, and if it’s evening, seventy thousand angels keep praying for him till the morning.”²⁰¹

51) Du’a by the terminally ill

²⁰⁰ **Sahih.** Abu Dawud (3106), Tirmidhi (2083), graded Sahih by Albani in Sahih Abu Dawud (8:423, no. 2719).

Its virtue is that when it is read for a sick person whose time of death has not come, Allah will heal him.

²⁰¹ **Sahih.** Abu Dawud (3098), Tirmidhi (969), Ibn Majah (1442), Musnad Ahmad Maimanah Print (1:81, words as per this), graded Sahih by Albani in Sahiha (1367). See Endnote 40

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى

Allaahum maghfir lee, war hamnee, wa al hiqnee bir rafeeqil a'la

O Allah, forgive me, bestow Your mercy on me and let me join with the exalted companions²⁰²

At the death-bed, the Prophet ﷺ used to dip his hand in the water and rub his face with it, and used to say: لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ (Laa ilaaha illal laahu, inna lil mawti sakaraat) None has the right to be worshipped except Allah. Death has its difficulties²⁰³

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ . لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ . لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ . لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ . لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Laa ilaaha illallaah, wallaahu akbar, Laa ilaaha illallaah, wahdahu, Laa ilaaha illallaah, wahdahu laa

²⁰² **Sahih** Bukhari (5674), Sahih Muslim (2444), Tirmidhi (3496), Ibn Majah (1619).

²⁰³ **Sahih** Bukhari (4449)

shareeka lahu, Laa ilaaha illallaah, lahul mulku wa lahul hamdu, Laa ilaaha illallaahu, wa laa hawla wa laa quwwata illaa billaah

There is none worthy of worship except Allah, and Allah is the Greatest. There is none worthy of worship except Allah, Alone. There is none worthy of worship except Allah, Alone, without partner. There is none worthy of worship except Allah, to Him belongs the dominion, and to Him is the praise. There is none worthy of worship except Allah, and there is no might or power except by Allah.²⁰⁴

52) Prompting the dying person

Whoever has last words as “لَا إِلَهَ إِلَّا اللَّهُ” (*Laa ilaaha illallaah*) “There is none worthy of worship except Allah” will go to Jannah.²⁰⁵

53) Du’a when tragedy strikes

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي

²⁰⁴ **Sahih.** Tirmidhi (3430, words as per this), Ibn Majah (3794), graded Sahih by Albani in Sahiha (1390). See Endnote 41

²⁰⁵ **Sahih.** Abu Dawud (3116), Musnad Bazzar (2626), graded Sahih by Albani in Ta’leeq on “Hidayatur Ruwat” (2:188, no. 1564)

خَيْرًا مِنْهَا

Innaa lillaahi wa innaa ilayhi raaji'oon, Allaahum ma-jurni fee museebatee wa akhlif lee khayran minhaa

We belong to Allah and to Him shall we return; O Allah, reward me for my affliction and give me something better than it in its exchange²⁰⁶

54) Du'a while closing the eyes of the dead

اللَّهُمَّ اغْفِرْ لِ فُلَانٍ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقْبِهِ
فِي الْغَابِرِينَ وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ .
وَنَوِّرْ لَهُ فِيهِ

Allaahum maghfir li Fulan warfa' darajatahu fil mahdiyyeena, wakhluflu fee 'aqibihi fil ghaabireena, waghfir lanaa wa lahu yaa rabbal 'aalameena, wafsaḥ lahu fee qabrihi wa nawwir lahu feehi

O Allah, forgive Fulan²⁰⁷, raise his degree among

²⁰⁶ **Sahih** Muslim (918, words as per this), Abu Dawud (3119)

²⁰⁷ Mention name of the deceased instead of the underlined word

those who are rightly guided, grant him a successor in his descendants who remain. Forgive us and him, O Lord of the universe, and make his grave spacious, and grant him light in it²⁰⁸

55) Du'a in funeral prayer

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ
مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا
نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ
وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ
مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ

*Allaahum maghfir lahu, warhamhu, wa 'aafihi, wa'fu
'anhu, wa akrim nuzulahu, wa wassi' mudkhalahu,
waghsilhu bil maa-i wath thalji wal baradi, wa
naqqihi minal khataayaa, kamaa naqqaytath
thawbal abyadha minad danasi, wa abdilhu daaran
khairan min daarihi, wa ahlam khairan min ahlihi, wa
zawjan khairan min zawjihi, wa adkhilhul Jannata,
wa a'idh hu min 'adhaabil qabri, wa 'adhaabin naar*

²⁰⁸ Sahih Muslim (920, words as per this), Abu Dawud (3118)

O Allah! forgive him, have mercy upon him, give him peace and absolve him. Receive him with honour and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as You would cleanse a white garment from impurity. Compensate him with an abode more excellent than his current abode, with a family better than his current family, and with a mate better than his current mate. Admit him to the Jannah, and protect him from the punishment of the grave [and the punishment of the Fire]²⁰⁹

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا
وَذَكِّرِنَا وَأُنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ
تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تُضِلَّنَا
بَعْدَهُ

Allaahum maghfir li hayyinaa wa mayyitinaa, wa shaahidinaa wa ghaa-ibina, wa sagheerinaa wa kabeerinaa, wa dhakarinaa wa unthaanaa,

²⁰⁹ **Sahih** Muslim (963, words as per this), Ibn Majah (1500), Sunan Kubra by Nasai (1983, words in brackets from this, they are in Muslim too, but narrator is not sure about it), Tirmidhi (1025)

Allaahumma laa tahrinnaa ajrahu wa laa tudhillanaa ba'dahu

O Allah! Forgive those of us who are alive, and those who are dead, those present and those absent, those who are young and those who are aged, those who are male and those who are female. O Allah! Let those of us to whom You have given life, live in Islam, and let those of us You take back die in a state of faith. O Allah! Do not deprive us of our reward for (supplicating for) him, and cause us not to go astray after him²¹⁰

اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانٍ فِي ذِمَّتِكَ وَحَبْلٍ جَوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ فَاعْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

Allaahumma inna fulaan bin fulaan fee dhimma tika wa habli jiwaarika faqihi min fitnatil qabri wa 'adhaabin naari wa anta ahlul wafaa-i wal haqqi faghfir lahu war hamhu innaka antal ghafoorur

²¹⁰ **Sahih.** Abu Dawud (3201), Ibn Majah (1498, words as per this), Tirmidhi (1024), Nasai (1986), Sunan al Kubra by Bayhaqi, Indian Print (4:41), graded Sahih by Albani in Ahkaamul Janaa-iz (page 124). See Endnote 42

raheem

O Allah, so-and-so, son of so-and-so²¹¹ is in Your protection in Your nearer presence. Protect him from the trial of the grave and the punishment of the Fire, for You are the One Who keeps the promise and You are the Truth. Forgive him and have mercy on him, for You are the Oft-Forgiving, Most Merciful²¹²

اللَّهُمَّ عَبْدُكَ ، وَابْنُ أُمَتِكَ احْتَاجُ إِلَى رَحْمَتِكَ ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ ، وَإِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ

Allaahumma 'abduka wabnu amatikah taaja ilaa rahmatika, wa anta ghaniyyun 'an 'adhaabihi, in kaana muhsinan fazid fee ihsaanihi, wa in kaana musee-an fatajaawaz 'anhu

O Allah, Your male slave and the child of Your female

²¹¹ Mention name of the deceased instead of the underlined words

²¹² **Sahih.** Ibn Majah (1499, words as per this), Abu Dawud (3202), Awsat by Ibn Mundhir (5:441, Waleed stipulated continuous direct hearing), graded Sahih by Albani in Ahkaamul Janaa-iz (page 125).

slave is in need of Your mercy, and You are not in need of punishing him. If he was pious then increase his rewards and if he was a transgressor then pardon him.²¹³

56) Du'a in funeral prayer of a child

اللَّهُمَّ أَعِذْهُ مِنْ عَذَابِ الْقَبْرِ


Allaahumma a'idh hu min 'adhaabil qabri

O Allah! Protect him from the punishment of the grave²¹⁴

It is also good to read:

²¹³ **Hasan.** Mustadrak Haakim (1:359, words as per this), al Ahaad wal Mathaani by ibn Abu 'Aasim (444); Albani and Haakim graded it Sahih and Dhahabi agreed, see Shaikh Albani's Ahkaamul Janaa-iz (page 125). See Endnote 43

²¹⁴ **Sahih Mawqoof (words of the Sahabi, not the Prophet ﷺ).** Mu'atta Maalik with Tahqeeq by Abdul Baaqi (1:228, words as per this), Musannaf Ibn Abi Shayba with Ash Shathari's Tahqeeq (1689).

The Hadith says that Sa'eed bin Musayyib said: "I once prayed (funeral) behind Abu Hurayra  over a child who had never done a wrong action and I heard him say these words. This du'a is proven to be read for elders too (as part of a lengthier du'a); See page 133

اللَّهُمَّ اجْعَلْهُ فَرَطًا وَذُخْرًا لَوَالِدَيْهِ، وَشَفِيعًا مُجَابًا، اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا، وَأَعْظِمْ بِهِ أَجُورَهُمَا، وَالْحِقْهُ بِصَالِحِ الْمُؤْمِنِينَ، وَاجْعَلْهُ فِي كَفَالَةِ إِبْرَاهِيمَ، وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ، وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، اللَّهُمَّ اغْفِرْ لَأَسْلَافِنَا، وَأَفْرَاطِنَا، وَمَنْ سَبَقَنَا بِالْإِيمَانِ

Allaahum maj'alhu faratan wa dhukhran li waalidayhi, wa shafee'an mujaaban. Allaahumma thaqqil bihi mawaazeena humaa wa a'zim bihi ujoora humaa, wa alhiqhu bi saalihil mu-mineena, waj'alhu fee kafaalati Ibraaheema, waqihi birahmatika 'adhaabal jaheemi, wa abdilhu daaran khayran min daarihi, wa ahlam khayran min ahlihi, Allaahum maghfir li aslaafinaa, wa afraatinaa wa man sabaqanaa bil eemaan

O Allah! Make him a forerunner and a treasure for his parents and an accepted intercessor. O Allah! Make him weigh heavily in their scales (of good) and magnify their reward. Make him join the righteous of the believers. Place him in the care of Ibrahim. Save him by Your mercy from the punishment of Fire. Give him a home better than his current home and a

family better than his current family. O Allah! Forgive those who have passed away before us, our children lost (by death), and those who have preceded us in faith²¹⁵

اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَسَلَفًا وَذُخْرًا

Allaahum maj'alhu lanaa faratan wa salafan wa dhukhran

O Allah! Make him a precursor, a forerunner and a treasure for us²¹⁶

57) What to say when consoling the bereaved

إِنَّ لِلّٰهِ مَا أَخَذَ وَلَهُ مَا أُعْطِيَ وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى

Inna lillaahi maa akhadha wa lahu maa a'taa wa kullu shay-in 'indahu bi ajalim musammaa

“To Allah belongs that which He takes and that

²¹⁵ This is not a Hadith, rather this is a statement of some Salaf (pious predecessors). It's obvious that it does not have any Islamic rating.

²¹⁶ **Hasan Mawqoof (words of the Sahabi, not the Prophet ﷺ).** Sunan al Kubra by Bayhaqi, Indian Print (4:9), graded Hasan by Albani in Ahkaamul Janaa-iz (page 161). See Endnote 44

which He gives, and everything has an appointed time with Him.”²¹⁷

Then the bereaved should be exhorted to have patience and hope for reward.

This du'a is also good:

أَعْظَمَ اللَّهُ أَجْرَكَ وَأَحْسَنَ عَزَاكَ وَغَفَرَ لِمَيِّتِكَ

A'zamal laahu ajraka, wa ahsana 'azaa-aka wa ghafara limayyitik

May Allah magnify your reward, and make perfect your grief, and forgive your dead²¹⁸

58) What to say while placing the dead in the grave

بِسْمِ اللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ

Bismil laahi wa 'alaa sunnati rasoolil laahi

²¹⁷ **Sahih** Bukhari (7377), Sahih Muslim (923) words as per both; Abu Dawud (3125), Nasai (1868), Ibn Majah (1588). See Endnote 45

²¹⁸ This is not a Hadith, rather this is a statement of some Salaf (pious predecessors). It's obvious that it does not have any Islamic rating.

In the Name of Allah and according to the Sunnah of the Messenger of Allah ﷺ²¹⁹

59) Du'a after burying the dead

اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ثَبِّتْهُ

Allaahum maghfir lahu Allaahumma thabbithu

O Allah! Forgive him, O Allah! Keep him firm²²⁰

60) Du'a when visiting the graves

السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَإِنَّا إِن

²¹⁹ **Sahih.** Abu Dawud (3213, words as per this), Tirmidhi (1046), Ibn Majah (1550), Sahih Ibn Hibban (3109), Sunan Kubra by Nasai (10861), graded Sahih by Albani in Irwaa' (3:197, no. 747).

Ibn Majah, Ibn Hibban and many other narrations have بِسْمِ اللَّهِ
اللَّهُ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ "Bismil laahi wa 'alaa millati rasoolil laah" In the Name of Allah and according to the religion of the Messenger of Allah ﷺ; while Tirmidhi has both. Narrators differed in Marfoo' and Mawqoof while reporting it. Majority has narrated it as Mawqoof, e.g. Imam Nasai; while some scholars have affirmed the Marfoo' as well, e.g. Shaikh Albani (Irwaa' 747).

²²⁰ These are not exactly words of Hadith, rather the author has drafted it as was implied in a Hadith. See Endnote 46

شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ وَيَرْحَمَ اللَّهُ الْمُسْتَقْدِمِينَ مِنَّا
وَالْمُسْتَأْخِرِينَ أَسْأَلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ

*Assalaamu 'alaykum ahlad diyaari, minal mu-
mineena wal muslimaana, wa innaa in shaa Allaahu
lalaahiqaan wa yarhamul laahul mustaqdimeena
minnaa walmusta-khireena as-alullaaha lanaa wa
lakumul 'aafiyah*

Peace be upon you, the inhabitants of the city (graveyard), among the believers, and Muslims, [and by Allah's will we shall join you.] [and may Allah have mercy on those who have gone ahead of us, and those who come later on] I beg of Allah peace for us and for you²²¹

61) Du'a during heavy winds and storm

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّهَا

*Allaahumma innee as-aluka khayrahaa, wa a'oodhu
bika min sharrihaa*

²²¹ **Sahih** Muslim (975, Darussalam no. 2257, context from this); Sahih Muslim (974a, first addition in brackets form this); Sahih Muslim (974b, second addition in brackets form this); Nasai (2040), Ibn Majah (1547)

O Allah! I ask You for its goodness, and I take refuge with You from its evil²²²

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ
وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ

*Allaahumma innee as-aluka khairahaa wa khaira
maa feehaa, wa khaira maa ursilat bihi, wa a'oodhu
bika min sharrihaa wa sharri maa feehaa, wa sharri
maa ursilat bihi*

O Allah! I ask You for what is good in it, and the good which it contains, and the good of that which it was sent for. And I seek refuge with You from what is evil in it, what evil it contains, and the evil of that which it was sent for²²³

62) What to say when it thunders

سُبْحَانَ الَّذِي ﴿يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ﴾

Subhaanal ladhee yusabbihur ra'du bi hamdihi wal

²²² These are not exactly words of Hadith, rather the author has drafted it as was implied in a Hadith. See Endnote 47

²²³ **Sahih** Muslim (899, words as per this), Abu Dawud (5099), Tirmidhi (3449)

malaa-ikatu min kheefatihi

Glory be to the One whom the thunder glorifies and praises, and so do the angels because of His awe²²⁴

63) Du'a for rain

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيئًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ
أَجَلٍ

Allaahum masqinaa ghaythan mugheethan maree-an maree'an, naafi'an ghayra dhaarrin, 'aajilan ghayra aajilin

O Allah! Give us rain which will replenish us, abundant, fertilizing and profitable, not injurious, granting it now without delay²²⁵

²²⁴ **Sahih Mawqoof (words of the Sahabi, not the Prophet ﷺ).** Mu'atta Malik Riwayah Abu Mus'ab Zuhri (2:171, no. 2094); Mu'atta Bi Riwaayah ath Thamaniya with Tahqeeq by Salim al Hilali (4:525); Adab al Mufrad by Bukhari with Tahqeeq by Abdul Baaqi (723). Graded Sahih by Albani in "Takhreej al Kalimat Tayyib" (156). See Endnote 48

²²⁵ **Sahih.** Abu Dawud (1169), graded Sahih by Albani in Sahih Abu Dawud (4:333, no. 1060)

اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا، اللَّهُمَّ اغْنِنَا

*Allaahumma aghithnaa, Allaahumma aghithnaa,
Allaahumma aghithnaa*

O Allah! Bless us with rain. O Allah! Bless us with rain.²²⁶
O Allah! Bless us with rain

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ وَانْشُرْ رَحْمَتَكَ وَأَحْيِ بَلَدَكَ الْمَيِّتَ

*Allaahum masqi 'ibaadaka, wa bahaa-imaka,
wanshur rahmataka, wa ahyi baladaka mayyit*

O Allah! Provide water for Your servants and Your cattle, bestow Your mercy and give life to Your dead land²²⁷

64) Du'a during rain

اللَّهُمَّ صَيِّبًا نَافِعًا

Allaahumma sayyiban nafi'aa

²²⁶ **Sahih** Bukhari (1014), Sahih Muslim (897), words as per both. Nasai (1518)

²²⁷ **Hasan**. Abu Dawud (1176); its chain graded Hasan by Albani in Sahih Abu Dawud (4:340, no. 1067). See Endnote 49

O Allah! Let it be a strong beneficial rain²²⁸

65) What to say after it has rained

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ

Mutirnaa bi fadhli laahi wa rahmatih

The rain was due to the blessings and the mercy of Allah²²⁹

66) Du'a when it rains excessively

اَللّٰهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا، اَللّٰهُمَّ عَلَى الْاَكَامِ وَالظَّرَابِ وَبُطُونِ
الْاَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ

*Allaahumma hawaa laynaa walaa 'alaynaa,
Allaahumma 'alal aakaami waz ziraabi wa butoonil
awdiyati wa manaabitish shajar*

O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow²³⁰

²²⁸ **Sahih** Bukhari (1032, words as per this), Abu Dawud (5099), Nasai (1523), Ibn Majah (3889)

²²⁹ **Sahih** Bukhari (846), Sahih Muslim (71), Abu Dawud (3906)

²³⁰ **Sahih** Bukhari (1014), Sahih Muslim (897), words as per both.

(continued on next page...)

67) Du'a when sighting the new moon

اَللّٰهُمَّ اِهْلِهِ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ رَبِّي وَرَبُّكَ
اَللّٰهُ

Allaahumma ahillahu 'alaynaa bil amni wal eemaan, was salaamati wal islaam, rabbee wa rabbukallaah

O Allah, bring it over us with peace and faith, and security and Islam. My Lord and your Lord is Allah²³¹

68) Du'a after breaking the fast

ذَهَبَ الظَّمَاُ وَابْتَلَّتِ الْعُرُوْقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ

Dhahabaz zama-u wabtallatil 'urooqu, wa thabatal ajru inshaa Allaah

Thirst has gone, the arteries are moist, and the

Abu Dawud (1174), Nasai (1504)

²³¹ **Hasan Li Ghairihi (Hasan due to the support of other narrations)**. Mustadrak Haakim Indian print (4:285, words as per this), Tirmidhi (3451, from Talha), Daarimi (1729, from Ibn Umar), graded Hasan by Albani in Sahiha (1816). For details, please see "Anwar un Nasiha" (Taa 3451). See Endnote 50

reward is sure, if Allah wills²³²

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي

Allaahumma innee as-aluka bi rahmatikal latee wasi'at kulla shay-in an taghfir lee

O Allah! I ask You by Your mercy, which encompasses everything, that You forgive me²³³

69) Du'a before eating

The Messenger of Allah ﷺ said: When one of you eats food, then let him say: بِسْمِ اللَّهِ (Bismillaah) 'In the Name of Allah'. If he forgets in the beginning, then let him say: بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ (Bismillaah fee

²³² **Hasan.** Abu Dawud (2357), Mustadrak Haakim Indian print (1:422), graded Hasan by Albani in 'Irwaa (4:39, no. 920)

The du'a should be read after iftaar (breaking the fast), as the meaning indicates. Shaikh Shamsul Haq Azimabadi رحمه الله writes: "Ayyu ba'dal iftaar" means the Prophet ﷺ used to read it after iftaar. ('Awnul Ma'bood 6:345).

Iftaar should be begun with بِسْمِ اللَّهِ (Bismillaah) only.

²³³ **Da'eef Jiddan (extremely weak).** Ibn Majah (1753), Mustadrak Haakim Indian print (1:422), graded Da'eef by Albani in 'Irwaa (4:41, no. 921). See Endnote 51

awwalihi wa aakhirih) 'In the Name of Allah in its beginning and its end'²³⁴

The Messenger of Allah ﷺ said: When one of you eats food, he should say: *اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ* (*Allaahumma baarik lanaa feehi wa at'imnaa khayran minh*) 'O Allah! Bless us in it, and give us food better than it.' When he is given milk to drink he should say: *اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ* (*Allaahumma baarik lanaa feehi wa zidnaa minhu*) O Allah! Bless us in it and give us more of it²³⁵

70) Du'a after eating

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

Alhamdu lillaahal ladhee at'amanee haadhaa wa

²³⁴ **Sahih.** Tirmidhi (1858, words as per this), Abu Dawud (3767), Ibn Majah (3264, from 'Aayesha), Sahih Ibn Hibban (5213, from Ibn Mas'ood), Musnad Abu Ya'la Mawsili (7153, from the woman), graded Sahih by Albani in 'Irwa' (7:24, no. 1965). See Endnote 52

²³⁵ **Da'eef (weak).** Abu Dawud (3730), Tirmidhi (3455), Ibn Majah (3322), graded Hasan by Albani in Sahiha (2320). See Endnote 53

razaqaneehi min ghairi hawlin minnee, wa laa quwwatin

All praise is due to Allah who fed me this and granted it as provision to me, without any effort from me nor power²³⁶

الْحَمْدُ لِلَّهِ كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، غَيْرَ مَكْفِيٍّ، وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنَى عَنْهُ، رَبَّنَا

Alhamdu lillaahi katheeran taiyyiban mubaarakan feehi ghaira makfiyy walaa muwadda'in walaa mustaghna 'anhu rabbanaa

Praise be to Allah abundantly and sincerely, for blessing (in food, which), is not insufficient, nor abandoned, nor ignored, O our Lord!²³⁷

71) Du'a by the guest for the host

اللَّهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

²³⁶ **Hasan.** Tirmidhi (3458), Ibn Majah (3285), words as per both; Abu Dawud (4023), graded Hasan by Albani in 'Irwaa (7:48, no. 1989).

²³⁷ **Sahih** Bukhari (5458), Abu Dawud (3849), words as per both; Ibn Majah (3284), Tirmidhi (3456).

*Allaahumma baarik lahum fee maa razaqtahum
waghfir lahum warhamhum*

O Allah! Bless them in what You have provided them; and forgive them and have mercy upon them²³⁸

72) Du'a if someone gives you food or drink

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَأَسْقِ مَنْ سَقَانِي

Allaahumma at'im man at'amanee wa asqi man saqaanee

O Allah! Feed him who fed me and give him drink who provided me drink²³⁹

73) Du'a for the one who invites you to break your fast with them

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

²³⁸ Sahih Muslim (2042), Abu Dawud (3729), Tirmidhi (3576).

²³⁹ Sahih Muslim (2055), Musnad Ahmad (2:6, words as per this)

Aftara 'indakumus saa-imoona, wa akala ta'aama kumul abraaru, wa sallat 'alaykumul malaa-ikah

May the fasting (men) break their fast with you, and the pious eat your food, and the angels pray for blessing on you²⁴⁰

74) Du'a by the one who declines an invitation during a voluntary fast

The Prophet ﷺ said: "If any one of you is invited, he should accept (the invitation). In case he is fasting, he should pray (for the host), and if he is not fasting he should eat."²⁴¹

75) What should a fasting person say when abused

إِنِّي صَائِمٌ إِنِّي صَائِمٌ

Innee saa-imun, Innee saa-imun

²⁴⁰ **Sahih.** Abu Dawud (3854), Ibn Majah (1747), graded Sahih by Albani in Aaadabuz Zifaf (page 170).

This du'a is not specific to fasting, rather it is general for every feast; Those narrations which links it to fasting are Da'eef with those words. For detail, see Aaadabuz Zifaf by Albani (page 170).

²⁴¹ **Sahih** Muslim (1431), Abu Dawud (2460), Tirmidhi (780)

I am fasting, I am fasting²⁴²

76) Du'a upon seeing the first fruits of the season

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدَّنَا

Allaahumma baarik lanaa fee thamarinaa, wa baarik lanaa fee madeenatinaa wa baarik lanaa fee saaina, wa baarik lanaa fee muddinaa

O Allah! Bless us in our fruits; and bless us in our city; and bless us in our saa- (a weighing unit) and bless us in our mudd (a weighing unit)²⁴³

77) Du'a on sneezing

The Prophet ﷺ said, "If anyone of you sneezes, he should say اَلْحَمْدُ لِلّٰهِ (Al Hamdu lillaah), 'Praise be to Allah', and his brother or companion should say to him, يَرْحَمُكَ اللّٰهُ (Yar hamu kallaah) 'May Allah

²⁴² Sahih Bukhari (1894), Sahih Muslim (1151), Abu Dawud (2363)

²⁴³ Sahih Muslim (1373, words as per this), Tirmidhi (3454), Ibn Majah (3329)

bestow his Mercy on you'. When the latter says this, the former should say, يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ (Yahdi kumullaahu wa yuslihu baalakum) 'May Allah give you guidance and improve your condition'.²⁴⁴

If a non Muslim says اَلْحَمْدُ لِلَّهِ (Al Hamdu lillaah) on sneezing, then say:

يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ

Yahdee kumul laahu wa yuslihu baalakum

May Allah give you guidance and improve your condition²⁴⁵

78) Du'a to congratulate newly weds

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

Baara kallaahu laka, wa baaraka 'alayka, wa jama'a bayna kuma fee khair

May Allah bless for you, and may He bless on you,

²⁴⁴ **Sahih** Bukhari (6224, words as per this), Abu Dawud (5033), Tirmidhi (2747)

²⁴⁵ **Sahih**. Abu Dawud (5038), Tirmidhi (2739), Adab al Mufrad by Bukhari (940), graded Sahih by Albani in 'Irwa' (5:119, no. 1277)

and combine both of you in good²⁴⁶

79) Du'a by the groom for his wife, and when purchasing a new ride

The Prophet ﷺ said: If one of you marries or buys a slave, he should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ
شَرِّهَا وَمِنْ شَرِّ مَا جَبَلْتَهَا عَلَيْهِ

Allaahumma innee as-aluka khayrahaa wa khayra maa jabaltahaa 'alayhi wa a'oodhu bika min sharrihaa wa sharri maa jabaltahaa 'alayhi

"O Allah! I ask You for the good in her, and in the disposition You have given her; I take refuge in You from the evil in her, and in the disposition You have given her." When he buys a camel (ride), he should take hold of the top of its hump and say the same du'a.²⁴⁷

²⁴⁶ **Sahih.** Abu Dawud (2130, words as per this), Tirmidhi (1091), Ibn Majah (1905), graded Sahih by Albani in Aaadabuz Zifaf (page 175)

²⁴⁷ **Sahih.** Abu Dawud (2160), Ibn Majah (2252), words as per both; Khalq Af'aalil 'Ibaad by Bukhari with Tahqeeq by al Faheed
(continued on next page...)

80) Du'a before intercourse

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

Bismillaah, Allaahumma jannib nash shaytaana, wa janni bish shaytaana maa razaqtanaa

O Allah! Protect us from Satan and prevent Satan from approaching our offspring²⁴⁸

81) Du'a to ward-off anger

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A'oodhu billaahil minash shaytaanir rajeem

I seek refuge in Allah from Satan the cursed one²⁴⁹

82) Du'a on seeing an afflicted person

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ

(208), graded Sahih by Albani in Aadabuz Zifaf (page 175).

²⁴⁸ **Sahih** Bukhari (141), Sahih Muslim (1434), Abu Dawud (2161), Tirmidhi (1092), words as per these; Ibn Majah (1919)

²⁴⁹ **Sahih** Bukhari (6115), Sahih Muslim (2610), Abu Dawud (4781), Tirmidhi (3452). See Endnote 54

خَلَقَ تَفْضِيلاً

Al hamdu lillaahil ladhee 'aafaanee mim mabtalaaka bihi wa fadhdhalanee 'alaa katheerin mimman khalaqa tafdheela

All praise is due to Allah Who saved me from that which He has afflicted you with, and blessed me greatly over many of those whom He has created²⁵⁰

83) Du'a while sitting in a gathering

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ

Rabbigh firlee watub 'alayya innaka antat tawwaabul ghafoor

O my Lord! Forgive me, and accept my repentance. Verily, You are the Oft-Returning, the Most Forgiving²⁵¹

²⁵⁰ **Hasan.** Tirmidhi (3432, from Abu Hurayra), Awsat by Tabrani (5324, from Ibn Umar), words as per both; Musnad Bazzar (5838), graded Hasan by Albani in Sahiha (602 & 2737)

²⁵¹ **Sahih.** Tirmidhi (3434, words as per this); Abu Dawud (1516), Ibn Majah (3814), Musnad Ahmad (2:21), Sahih Ibn Hibban (927), graded Sahih by Albani in Sahiha (556)

84) Du'a for Kaffaaratul Majlis (The Expiation of gathering)



سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ

Subhaana kaallaa humma wa bihamdika, ashhadu an laa ilaaha illaa anta, astagh firuka wa atoobu ilayk

Glory is to You, O Allah, and praise, I bear witness that there is none worthy of worship except You, I seek Your forgiveness, and I repent to You.²⁵²

85) Du'a when someone seeks forgiveness for you

²⁵² **Sahih.** Abu Dawud (3859, from Abu Barzah), Tirmidhi (3433, from Abu Hurayra), words as per both; Nasai (1344, from 'Aayesha), Mustadrak Haakim Indian print (3:537, from Jubayr), graded Sahih by Albani in Sahih Targheeb wat Tarheeb (2:216), and in Sahiha (81 & 3164)

There is another proven Hadith from Aayesha  that when the Prophet  would sit in a gathering, or recite Qur'an, or pray; he would read this du'a at the end. (Sunan Kubra by Nasai 10067; 'Amal al yaum wal lailah by Nasai 308; Graded Sahih by Albani in Sahiha 7:495).

When someone says: غَفَرَ اللَّهُ لَكَ (Ghafaral laahu lak) 'May Allah forgive you'; Reply as: وَلَكَ (wa lak) 'and you too',²⁵³

86) Du'a for someone who does good to you

جَزَاكَ اللَّهُ خَيْرًا

Jazakallaahu khairan

May Allah give you a good reward²⁵⁴

87) Du'a for protection from Dajjaal (Antichrist)

The Prophet ﷺ said: If anyone memorizes the first ten verses of Surah Kahf, he will be protected from

²⁵³ **Sahih.** Sunan Kubra by Nasai (10183), 'Amal al yaum wal lailah by Nasai (421), Shamail Muhammadiya by Tirmidhi, Ihyaut Turaath print (22), graded Sahih by Albani in Mukhtasar Shamail (20).

²⁵⁴ **Sahih.** Tirmidhi (2035), Sahih Ibn Hibban with Tahqeeq by Arnaaut (3413), graded Sahih by Albani in Sahih Targheeb wat Tarheeb (1:571). See Endnote 55

Dajjaal.²⁵⁵

Similarly, seeking refuge from Dajjaal's trial after last tashahhud (final sitting) in every prayer also brings protection from him.²⁵⁶

88) Du'a for the one who expresses his love for Allah's sake

When someone says: **إِنِّي أُحِبُّكَ فِي اللَّهِ** (*Innee uhibbuka fillaah*) 'I love you for Allah's sake'; Reply as: **أَحَبُّكَ الَّذِي أَحَبَّتَنِي لَهُ** (*ahabbakal ladhee ahbabtanee lahu*) 'May He for Whose sake you love me love you'.²⁵⁷

89) Du'a for the one who spends his wealth on you

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ

²⁵⁵ **Sahih** Muslim (809), Abu Dawud (4323)

²⁵⁶ See page 53

²⁵⁷ **Hasan**. Abu Dawud (5125), graded Sahih by Albani in Ta'leeq on "Hidayatur Ruwat" (4:441, no. 4944), and see Sahiha (417, 418, & 3253)

Baarakal laahu laka fee ahlika wa maalika

May Allah bless you in your family and wealth²⁵⁸

90) Du'a when repaying a debt

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ إِنَّمَا جَزَاءُ السَّلْفِ الْحَمْدُ
وَالْأَدَاءُ

Baarakal laahu laka fee ahlika wa maalika, innamaa jazaa-us salafil hamdu wal adaa-u

May Allah bless you in your family and wealth, the reward for lending is praise and repayment.²⁵⁹

91) Du'a for protection from Shirk

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ اَنْ اُشْرِكَ بِكَ وَاَنَا اَعْلَمُ، وَاَسْتَغْفِرُكَ لِمَا لَا
اَعْلَمُ

Allaahumma innee a'oodhu bika an ushrika bika wa ana a'lam wa astaghfiruka limaa laa a'lam

²⁵⁸ **Sahih** Bukhari (2049), Tirmidhi (1933), Nasai (3388).

²⁵⁹ **Sahih.** Nasai (4683, words as per this), Ibn Majah (2424), graded Sahih by Albani in 'Irwa' (5:224, no. 1388)

O Allah! I seek refuge with You from associating anything with You knowingly, and I seek Your forgiveness for that of which I am unaware²⁶⁰

92) Du'a for the one who prays for blessings for you

If someone says: **بَارَكَ اللَّهُ فِيكَ** (*baarakal laahu feek*) 'May Allah bless you'; Say: **وَفِيكَ بَارَكَ اللَّهُ** (*wa feeka baarakal laah*) 'and may Allah bless you (too)'.²⁶¹

93) Du'a against superstition

اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ، وَلَا خَيْرَ إِلَّا خَيْرُكَ، وَلَا إِلَهَ غَيْرُكَ

Allaahumma laa tayra illaa tayruka, wa laa khayra

²⁶⁰ **Hasan Li Ghairihi (Hasan due to the support of other narrations).** Adab al Mufrad with Tahqeeq by Abdul Baaqi (716, from Abu Bakr, words as per this), Musannaf Abi Shayba with Tahqeeq by Shathari (31525, from Abu Musa), graded Hasan by Albani in Sahih Targheeb wat Tarheeb (1:121), and in Da'eefa (under no. 3755)

²⁶¹ **Hasan.** 'Amal al yaum wal lailah by Nasai (303), 'Amal al yaum wal lailah by Ibn Sunni with Tahqeeq by Al Barni (278). Shaikh Albani said its chain is Jayyid (good), see Takhreej al Kalimat Tayyib by Albani (239). See Endnote 56

illaa khayruka, wa laa ilaaha ghayruk

O Allah! There is no bird except Yours, and no good except Your good, and there is none worthy of worship besides You²⁶²

94) Du'a when riding a vehicle or an animal

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ﴾ الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Bismillaahi wal hamdu lillaah subhaanal ladhee sakhkhara lanaa hadha wa maa kunnaa lahu muqrineen wa innaa ilaa rabbinaa la munqaliboon, alhamdu lillaah, alhamdu lillaah, alhamdu lillaah, allaahu akbar, allaahu akbar, allaahu akbar, subhaanaka innee zalamtu nafsee faghfir lee innahu

²⁶² **Sahih.** 'Amal al yaum wal lailah by Ibn Sunni with Tahqeeq by Al Barni (292, words as per this), al Kabeer by Tabrani, Daarus Sami'ee print (13:22, no. 38), graded Sahih by Albani in Sahiha (under no. 1065). See Endnote 57

laa yaghfirudh dhunooba illaa ant

In the name of Allah, Praise be to Allah. [Exalted is He who has subjected this to us, and we could not have (otherwise) subdued it; And indeed we, to our Lord, will (surely) return]. Praise be to Allah, Praise be to Allah, Praise be to Allah, Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, glory be to You, I have wronged myself, so forgive me, for only You forgive sins.²⁶³

95) Du'a at the start of a journey

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَىٰ وَمِنَ الْعَمَلِ مَا تَرْضَىٰ اللَّهُمَّ هَوِّنْ

²⁶³ **Sahih.** Abu Dawud (2602, words as per this), Tirmidhi (3446), Muntakhab min Musnad Abd bin Humayd (88), Mustadrak Hakim Indian print (2:98), graded Sahih by Albani in Sahih Abu Dawud (7:54, no. 2342); Words in the brackets are 2 verses from the Qur'an (Surah Zukhruf: 13-14)

Author's book has "اللَّهُمَّ" (Allaahumma) after "سُبْحَانَكَ" (*subhaanaka*), but we could not find it in any Hadith; hence we have omitted it and have mentioned words from Abu Dawud.

عَلَيْنَا سَفَرْنَا هَذَا وَاطْوِرْ عَنَّا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي
السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ
السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ

*Allaahu akbar, allaahu akbar, allaahu akbar,
subhaanal ladhee sakhkhara lanaa hadha wa maa
kunnaa lahu muqrineen wa innaa ilaa rabbinaa la
munqaliboon, Allaahumma innaa nas-aluka fee
safarinaa hadhal birra wat taqwaa, wa minal 'amali
maa tardhaa. Allaahumma hawwin 'alaynaa
safaranaa hadhaa, watwi 'annaa bu'dahu.
Allaahumma antas saahibu fis safari, wal khalifatu fil
ahli. Allaahumma innee a'oodhu bika min wa'tha-is
safari, wa kaabatil manzari, wa soo-il munqalabi fil
maali wal ahli*

Allah is the Greatest, Allah is the Greatest, Allah is the Greatest, Exalted is He who has subjected this to us, and we could not have (otherwise) subdued it; And indeed we, to our Lord, will (surely) return. O Allah, we seek virtue and piety from You in this journey of ours and the act which pleases You. O Allah, lighten this journey of ours, and make its distance easy for us. O Allah, You are (our) companion during the journey, and guardian of (our)

family. O Allah, I seek refuge with You from hardships of the journey, gloominess of the sights, and finding of evil changes in property and family on return.²⁶⁴

On returning, the Prophet ﷺ would recite same du'a, and add the following:

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

Aayiboona taa-iboona 'aabidoona lirabbinaa haamidoon

(We are) returning repenting, worshipping, and praising our Lord²⁶⁴

96) Du'a when entering a town or city

اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَمَا اَظْلَلْنَ ، وَرَبَّ الْاَرْضَيْنِ
السَّبْعِ وَمَا اَقْلَلْنَ ، وَرَبَّ الشَّيَاطِينِ وَمَا اَضَلَّلْنَ ، وَرَبَّ الرِّيَّاحِ
وَمَا ذَرَيْنَ ، فَاِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَخَيْرَ اَهْلِهَا ، وَنَعُوْذُ
بِكَ مِنْ شَرِّهَا وَشَرِّ اَهْلِهَا وَشَرِّ مَا فِيْهَا

²⁶⁴ **Sahih** Muslim (1342, words as per this), Abu Dawud (2599), Tirmidhi (3447)

Allaahumma rabbas samaawaatis sab'i wa maa azlalna, wa rabbal ardheenis sab'i wa maa aqlalna, wa rabbash shayaateeni wa maa adhlalna, wa rabbar riyaahee wa maa dharayna, fa innaa nas-aluka khayra haadhi hil qaryati wa khayra ahlihaa, wa na'oodhu bika min sharrihaa wa sharri ahlihaa wa sharri maa feehaa

O Allah, Lord of the seven heavens and what they have shaded, Lord of the seven earths and what they carry, Lord of the shayaateen and those they have misguided, Lord of the winds and all they scatter. We ask You for the goodness this town has, the goodness of its people, and we seek refuge with You from its evil, the evil of its people and the evil of what is in it²⁶⁵

97) What to say when entering a market

²⁶⁵ **Sahih.** Nasai al Kubra with Tahqeeq by Arnaaut (8775, words as per this), Sharh Mushkilul Aathaar by Tahaawi (2529), Mustadrak Haakim Indian print (1:446), graded Sahih by Albani in Sahiha (2759)

We could not find any Hadith matching exactly with the words mentioned by the author; Hence we have mentioned words from Imam Nasai's book, which is the most correct Hadith about this.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي
وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ

*Laa ilaaha illallaah, wahdahu laa shareeka lahu,
lahul mulku wa lahul hamdu, yuhyee wa yumeetu,
wa huwa hayyun laa yamootu, bi yadihil khairu, wa
huwa 'alaa kulli shay-in qadeer*

There is none worthy of worship except Allah, Alone, without partner, to Him belongs the dominion, and to Him is all the praise, He gives life and causes death, He is Living and does not die, in His Hand is the good, and He has power over all things²⁶⁶

98) Du'a for when your vehicle or mount gives trouble

²⁶⁶ **Sahih.** Tirmidhi (3428, words as per this), Ibn Majah (2235), ad Du'a by Tabrani (793), Mustadrak Haakim Indian print (1:539), Graded Sahih by Albani in "Takhreej al Kalimat Tayyib" (230), and see "Sahiha" (3139). The chain of Tabrani etc. is Hasan Li Dhaatihi, "Abu Khalid Ahmar" in the chain is "Sulayman bin Hayyan" who is a sudooq narrator.

بِسْمِ اللَّهِ

Bismillaah

In the name of Allah²⁶⁷

99) Du'a by the traveler for the resident

أَسْتَوْدِعُكُمُ اللَّهَ الَّذِي لَا تَضِيعُ وَدَائِعُهُ

Astawdi'u kumul laahal ladhee laa tadhee'u wadaa-i'uhu

I leave you in the care of Allah, Whose trust is never lost²⁶⁸

100) Du'a by the residents for the traveler

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

Astawdi'ul laaha deenaka wa amaanataka wa

²⁶⁷ **Sahih.** Abu Dawud (4982), Graded Sahih by Albani in "Takhreej al Kalimat Tayyib" (238).

²⁶⁸ **Hasan.** Ibn Majah (2825), 'Amal al yaum wal lailah by Ibn Sunni with Tahqeeq by Al Barni (505, words as per this), graded Hasan by Albani in "Takhreej al Kalimat Tayyib" (168) and in Sahiha (16).

khawaateema ‘amalik

I entrust to Allah your religion what you are responsible for and your final deeds.²⁶⁹

رَوَّدَكَ اللَّهُ التَّقْوَىٰ وَغَفَرَ ذَنْبَكَ وَيَسِّرَ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ

*Zawwada kallaahut taqwaa, wa ghafara dhanbaka,
wa yassara lakal khayra haithu maa kunt*

May Allah grant you Taqwa as your provision, and may He forgive your sin, and may He make goodness easy for you wherever you are.²⁷⁰

101) Additional du'a during journey

Jabir bin ‘Abdullah رضي الله عنه narrated that whenever we went up a place we would say اللَّهُ أَكْبَرُ (*Allaahu Akbar*) i.e. Allah is the Greatest, and whenever we went down a place we would say, سُبْحَانَ اللَّهِ

²⁶⁹ **Sahih.** Abu Dawud (2600), Tirmidhi (3443), Ibn Majah (2826), graded Sahih by Albani in Sahih Abu Dawud (7:353, no. 2340) and in Sahiha (14).

²⁷⁰ **Hasan.** Tirmidhi (3444, words as per this), Sahih Ibn Khuzayma (2535), graded Hasan by Albani in “Takhreej al Kalimat Tayyib” (171). Sayyar bin Hatim is Sudooq and Hasanul Hadith.

(Subhaanallaah) i.e. Glory be to Allah²⁷¹

102) Du'a at dawn during journey

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلَائِهِ عَلَيْنَا رَبَّنَا صَاحِبِنَا وَأَفْضَلُ
عَلَيْنَا عَائِدًا بِاللَّهِ مِنَ النَّارِ

*Samma'a saami'un bi hamdillaahi wa husni balaa-ih
'alaynaa. Rabbanaa saahibna wa afdhil 'alaynaa 'aa-
idhan billaahi minan naar*

A listener listened to our praising Allah, and (heard mentioning of) His favours and bounties upon us. Our Lord! Accompany us, guard us and bestow upon us Your grace. I am seeker of refuge in Allah from the Fire.²⁷²

103) Du'a when halting somewhere during a journey

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

A'oodhu bi kalimaatil laahit taammaati min sharri

²⁷¹ Sahih Bukhari (2993), Sahih Ibn Khuzayma (2562)

²⁷² Sahih Muslim (2718, words as per this), Abu Dawud (5086)

maa khalaq

I seek refuge in the Perfect Words of Allah from the evil of what He created²⁷³

104) Du'a upon returning from a journey

The Prophet ﷺ used to say, **اللَّهُ أَكْبَرُ** (*Allaahu Akbar*) three times on a high place; then say:

لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيُّونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا، حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

Laa ilaaha illal laahu wahdahu laa shareeka lahu, lahul mulk wa lahul hamd, wa huwa 'alaa kulli Shay-in qadeer. Aayiboona taa-iboona 'aabidoona lirabbinaa haamidoon. Sadaqal laahu wa'dahu, wa nasara 'Abdahu wa hazamal ahzaaba wahdahu

None has the right to be worshipped but Allah alone, He has no partner, His is the dominion and His is the praise, and He has power over all things. (We are) returning repenting, worshipping, and praising our

²⁷³ **Sahih** Muslim (2708), Tirmidhi (3437), Ibn Majah (3547)

Lord. Allah fulfilled His promise and helped His slave, and He alone defeated the (infidel) clans.²⁷⁴

105) Du'a on receiving good / bad news

When the Messenger of Allah ﷺ saw something he liked, he would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

Al hamdu lillaahil ladhee bi ni'matihi tatimmus saalihah

Praise be to Allah by Whose grace good deeds are completed

And if he saw something that he disliked, he would say:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

Al hamdu lillaahi 'alaa kulli haal

Praise be to Allah in all circumstances²⁷⁵

²⁷⁴ **Sahih** Bukhari (6385, words as per this), Sahih Muslim (1344), Abu Dawud (2770), Tirmidhi (950)

²⁷⁵ **Hasan Li Ghairihi (Hasan due to the support of other narrations)**. Ibn Majah (3803), Mustadrak Hakim Indian print (1:499, he graded it as Sahih, from 'Aayesha), Musnad Bazzar (continued on next page...)

106) The excellence of sending blessings upon the Prophet ﷺ

- ❁ The Prophet ﷺ said: Whoever invokes a blessing on me will receive ten blessings from Allah.²⁷⁶
- ❁ The Prophet ﷺ said: Do not make my grave a place of festival. But invoke blessings on me, for your blessings reach me wherever you may be.²⁷⁷
- ❁ The Prophet ﷺ said: The miser is the one in whose presence I am mentioned and he does not send blessings upon me.²⁷⁸
- ❁ The Prophet ﷺ said: Allah has angels who travel around on earth conveying to me the salaams of my ummah.²⁷⁹

(533, from Ali), Al Asaami wal Kuni by Abu Ahmad Haakim (Alif/179Q, from Ibn Abbas), graded Hasan by Albani in Sahiha (265, new edition); In the old edition, he had restrained from grading it hasan due to disconnection.

²⁷⁶ **Sahih** Muslim (384), Abu Dawud (523), Tirmidhi (3614), Nasai (678)

²⁷⁷ **Sahih**. Abu Dawud (2042), graded Sahih by Albani in Sahih Abu Dawud (6:282, no. 1780)

²⁷⁸ **Sahih**. Tirmidhi (3546), graded Sahih by Albani in Ta'leeq on "Hidayatur Ruwat" (1:420, no. 893)

²⁷⁹ **Sahih**. Nasai (1282), Fadhlus Salaat 'alan Nabi by Qadhi Ismail
(continued on next page...)

🌸 The Prophet ﷺ said: If any one of you greets me, Allah returns my soul to me and I respond to the greeting.²⁸⁰

107) Spreading the salaam (Islamic greeting)

The Prophet ﷺ said: You will not enter Paradise until you believe, and you will not believe until you love one another. Should I not guide you to something doing which you will love one another! Spread out greeting **السَّلَامُ عَلَيْكُمْ** (*as salaamu 'alaykum*, "May peace be on you") among you.²⁸¹

Ammar bin Yasir رضي الله عنه said: There are 3 things which whoever gathers together, then he has gathered Eemaan (Faith): 1) justice with oneself; 2) greeting people excessively with salaam; and 3) spending in Allah's way even if one is not wealthy²⁸²

(21), graded Sahih by Albani in Sahiha (2853)

²⁸⁰ **Hasan.** Abu Dawud (2041), graded Hasan by Albani in Sahih Abu Dawud (6:281, no. 1779)

²⁸¹ **Sahih** Muslim (54), Abu Dawud (5193), Tirmidhi (2688), Ibn Majah (68)

²⁸² **Sahih Mawqoof (words of the Sahabi, not the Prophet ﷺ).** Musannaf Ibn Abi Shayba with Ash Shathari's Tahqeeq (32461),
(continued on next page...)

Abdullah bin 'Amr رضي الله عنه narrated: A man asked the Prophet ﷺ, "What sort of deeds or (what qualities of) Islam are good?" The Prophet ﷺ replied, 'To feed (the poor) and greet those whom you know and the strangers.'²⁸³

108) Replying to salaam by a non Muslim

The Prophet ﷺ said: "If the people of the Scripture greet you, then you should say (in reply), وَعَلَيْكُمْ
'*Wa'alaykum* (And on you too)²⁸⁴

109) Du'a upon hearing the cock's crow or donkey's bray

The Prophet ﷺ said: When you hear the crowing of

Shu'bal Iman by Bayhaqi, Rushd print (10726), Tahdheebul Aathaar by Tabari (164), Imam Bukhari included it just before Hadith (28), graded Sahih by Albani in "Takhreej al Kalimat Tayyib" (297). See Endnote 58

²⁸³ **Sahih** Bukhari (12), Sahih Muslim (39), Abu Dawud (5194), Nasai (5000), Ibn Majah (3253)

²⁸⁴ **Sahih** Bukhari (6258), Sahih Muslim (2163), Abu Dawud (5207), Tirmidhi (3301), Ibn Majah (3697)

cocks, ask for Allah's Blessings²⁸⁵ for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah²⁸⁶ from Satan for (their braying indicates) that they have seen a Satan.²⁸⁷

110) Du'a upon hearing dog's barking in the night

The Prophet ﷺ said: When you hear the barking of dogs and the braying of asses at night, seek refuge in Allah, for they see which you do not see.²⁸⁸

²⁸⁵ You may say: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ (*Allaahumma innee as-aluka min fadhlika*) O Allah, I ask for Your favor.

²⁸⁶ Say: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (*A'oodhu billaahi minash shaytaanir rajeem*) I seek refuge with Allah from the accursed Satan.

²⁸⁷ **Sahih** Bukhari (3303), Sahih Muslim (2729), Nasai al Kubra with Tahqeeq by Arnaaut (10713, he has the words given in footnote no. 286), Abu Dawud (5102), Tirmidhi (3459).

²⁸⁸ **Sahih**. Abu Dawud (5103), Sahih Ibn Hibban with Tahqeeq by Arnaaut (5518), Musnad Abu Ya'la Mawsili (2327), graded Sahih by Albani in Ta'leeq on "Hidayatur Ruwat" (4:190, no. 4232). See Endnote 59

111) Du'a for someone you have abused or hurt

If Prophet ﷺ ever used improper words for someone due to human nature, he would do du'a for that person as:

اَللّٰهُمَّ فَاَيُّمَا مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذٰلِكَ لَهُ قُرْبَةً اِلَيْكَ يَوْمَ الْقِيَامَةِ

Allaahumma fa ayyumaa mu-minin sababtuhu faj'al dhaalika lahu qurbatan ilayka yawmal qiyaamah

O Allah! If I should ever abuse a believer, please let that be a means of bringing him near to You on the Day of Resurrection.²⁸⁹

112) How should a Muslim praise another Muslim?

The Prophet ﷺ said: If one of you has to praise his friend at all, he should say: I think (him to be) such and such [e.g. pious, devoted, honest etc.], and Allah knows it well and I do not know the secret of the heart and Allah knows the destined end, and I

²⁸⁹ **Sahih** Bukhari (6361, words as per this), Sahih Muslim (2601); Muslim has additional words: "make it a source of purity and mercy for him"

cannot testify his purity against Allah but (he appears) to be such and such.²⁹⁰

113) How should a Muslim reply to praise?

اللَّهُمَّ لَا تُؤَاخِذْنِي بِمَا يَقُولُونَ، وَاعْفِرْ لِي مَا لَا يَعْلَمُونَ
وَاجْعَلْنِي خَيْرًا مِمَّا يَظُنُّونَ

*Allaahumma laa tu-aakhidhnee bimaa yaqooloon,
waghfir lee maa laa ya'lamoon, waj'alnee khayram
mimmaa yazunnoon.*

Do not take me to task for what they say, and forgive me for what they do not know²⁹¹, and make me better than what they think (about me)²⁹²

²⁹⁰ **Sahih** Bukhari (2662), Sahih Muslim (3000, words as per this), Abu Dawud (4805), Ibn Majah (3744).

²⁹¹ **Sahih Mawqoof (words of the Sahabi, not the Prophet ﷺ).** Adab al Mufrad by Bukhari with Tahqeeq by Abdul Baaqi (761), Musannaf Ibn Abi Shayba with Ash Shathari's Tahqeeq (38446), Zuhd by Ahmad bin Hanbal (1150), graded Sahih by Albani in Sahih Adab al Mufrad (page 284). See Endnote 60

²⁹² **Munqati' (broken chain).** Musannifaat Abul Abbas Asam (278); Shu'bal Iman, Rushd print (6:504, from some Salaf), words as per both; Similarly in Mujtani by Ibn Durayd, Uthmaniya print (page 15); Taareekh e Dimashq by Ibn 'Asaakir - from Ibn Durayd (3:332, (continued on next page...)

114) The pilgrim's Du'a upon arriving for Hajj or 'Umrah

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ
وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ

Labbaika Allaahumma labbaik, labbaika laa shareeka laka labbaik, innal hamda wan ni'mata laka wal mulk, laa shareeka lak

I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you.²⁹³

115) Saying Allahu Akbar when passing from the Hajre Aswad (Black Stone)

The Prophet ﷺ performed Tawaaf of the Ka'ba riding a camel, and every time he came in front of the

from Abu Bakr, its chain is disconnected); And Shaikh Albani mentioned it in Sahih Adab al Mufrad (page 284) and did not comment on this addition.

²⁹³ **Sahih** Bukhari (1549), Sahih Muslim (1184), Abu Dawud (1812), Tirmidhi (825), Nasai (2748), Ibn Majah (2918).

Corner (having the Black Stone), he pointed towards it with something (rod) he had with him and said Takbir (Allaahu Akbar)²⁹⁴

116) Du'a between the Yemenite Corner and the Black Stone

The Prophet ﷺ would read following du'a between the Yemenite Corner and the Black Stone:

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾

Rabbanaa aatinaa fid dunyaa hasanatan wafil aakhirati hasanatan waqinaa 'adhaaban naar

Our Lord, give us in this world (that which is) good and in the Hereafter (that which is) good and protect us from the punishment of the Fire.²⁹⁵

117) Du'a at Safaa and Marwaa

When the Prophet ﷺ reached near Safaa he recited:

²⁹⁴ **Sahih** Bukhari (1613); 'something' means rod

²⁹⁵ **Hasan**. Abu Dawud (1892), graded Hasan by Albani in Sahih Abu Dawud (6:141, no. 1653); the verse is from Surah Baqarah: 201.

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ أَبْدَأُ بِمَا بَدَأَ اللَّهُ بِهِ

(Innas Safaa wal Marwata min sha'aa irillaah. Abda-u bimaa bada-allaahu bihi) "Safaa and Marwa are among the signs appointed by Allah, I begin with what Allah (has commanded me) to begin".

Then he started mounting on Safaa till he saw the Ka'ba, and facing Qibla he declared the Oneness of Allah and glorified Him, and said:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ
عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

*Laa ilaaha illallaah wahdahu laa shareeka lahu lahu lahu
mulk, wa lahu hamd wa huwa 'alaa kulli shai-in
qadeer, Laa ilaaha illallaah wahdahu, anjaza
wa'dahu, wa nasara 'abdahu wa hazamal ahzaaba
wahdahu*

"There is none worthy of worship except Allah, Alone, there is no partner with Him. His is the Sovereignty, to Him praise is due, and He has power over everything. There is none worthy of worship except Allah alone, Who fulfilled His promise, helped His servant and routed the confederates alone."

He then made Du'a in the course of that saying such words three times. Hadith is quite lengthy, and it also says that the Prophet ﷺ repeated same at Marwaa too.²⁹⁶

118) Du'a on the Day of 'Arafah (9th Zul Hijja)

The Prophet ﷺ said: The best Du'a is the Du'a on the Day of 'Arafah. And the best of what I and the Prophets before me have said is:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa ilaaha illallaah wahdahu laa shareeka lahu lahul mulk, wa lahul hamd wa huwa 'alaa kulli shai-in qadeer

There is none worthy of worship except Allah, Alone, there is no partner with Him. His is the Sovereignty, to Him praise is due, and He has power over everything²⁹⁷

²⁹⁶ **Sahih** Muslim (1218, words as per this), Abu Dawud (1905), Ibn Majah (3047); the verse is from Surah Baqarah: 158.

²⁹⁷ **Hasan Li Ghairihi (Hasan due to the support of other**
(continued on next page...)

119) Du'a at Mash'ar al-Haram

The Prophet ﷺ mounted al-Qaswa (she-camel), and when he came to Mash'ar al-Haram (Muzdalifa), he faced towards Qibla, supplicated Allah, Glorified Him (Allahu Akbar), and pronounced His Uniqueness and Oneness (*La ilaaha illallaah*), and kept standing till the daylight was very clear. He then left quickly before the sun rose.²⁹⁸

120) Saying Allaahu Akbar during Rami Jamraat (stoning the three pillars at Mina)

Whenever Allah's Messenger ﷺ stoned the Jamra, he would say **اللَّهُ أَكْبَرُ** (*Allaahu Akbar*) on throwing each pebble. Then he would go ahead and invoke (Allah) after first and second Jamra. Then he would come to the last Jamra and stone it, reciting **اللَّهُ أَكْبَرُ** (*Allaahu Akbar*) on throwing each stone. He then

narrations). Tirmidhi (3585, from Abdullah bin 'Amr); Fadhl Zil Hijja by Tabrani (51, from Ali); words as per both; Mu'atta Maalik with Tahqeeq by Abdul Baaqi (1:214, from Talha, Mursal), graded Hasan by Albani in Sahiha (1503)

²⁹⁸ **Sahih** Muslim (1218, words as per this), Abu Dawud (1905)

would leave and not stay by it.²⁹⁹

121) Du'a when surprised or pleased

سُبْحَانَ اللَّهِ (Subhaanallaah) Glory be to Allah³⁰⁰

اللَّهُ أَكْبَرُ (Allaahu Akbar) Allah is the Greatest³⁰¹

122) What to do upon receiving good news

When the Prophet ﷺ heard some good news, he would prostrate himself in gratitude to Allah³⁰²

²⁹⁹ **Sahih** Bukhari (1753, words as per this), Nasai (3083)

³⁰⁰ **Sahih** Bukhari (6218), Tirmidhi (2196), from Umme Salama; Sahih Bukhari (283), Sahih Muslim (371), Abu Dawud (231), Nasai (269), from Abu Hurayra. Hadith of Umme Salama ﷺ is about when pleased, while Hadith of Abu Hurayra ﷺ is about when surprised.

³⁰¹ **Sahih** Bukhari (4741), Sahih Muslim (222), from Abu Sa'eed; Sahih Bukhari (610), Sahih Muslim (1365) Nasai (3380), Tirmidhi (1550), from Anas. Hadith of Abu Sa'eed ﷺ is closer to be about being pleased, while Hadith of Anas ﷺ is about when surprised.

³⁰² **Hasan**. Abu Dawud (2774), Tirmidhi (1578), Ibn Majah (1394), graded Hasan by Albani in 'Irwa' (2:226, no. 474)

123) Du'a when feeling pain in your body

The Prophet ﷺ said: Place your hand at the place where you feel pain in your body and say بِاسْمِ اللَّهِ (Bismillaah) “in the name of Allah” three times, and seven times أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ (A'oodhu billaahi wa qudratihi min sharri maa ajidu wa uhaadhiru) “I seek refuge with Allah and with His Power from the evil that I find and that I fear.”³⁰³

124) Du'a when you fear you may afflict something with evil eye

The Prophet ﷺ said: Whoever among you sees something in himself or in his possessions or in his brother that he likes, [let him pray for blessing for it], because the evil eye is real.³⁰⁴

³⁰³ **Sahih** Muslim (2202, words as per this), Abu Dawud (3891), Tirmidhi (2080), Ibn Majah (3522)

³⁰⁴ **Sahih**. Musnad Ahmad (3:447, context from this), Ibn Majah (3509, addition in brackets from this), Mu'atta Maalik with Tahqeeq by Abdul Baaqi (2:938), Mustadrak Haakim Indian print (4:215), graded Sahih by Albani in Sahiha (2572).

125) Du'a when feeling uneasiness

لَا إِلَهَ إِلَّا اللَّهُ (Laa ilaaha illallaah) There is none worthy of worship except Allah³⁰⁵

126) Du'a when slaughtering or sacrificing an animal

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ؛ اللَّهُمَّ مِنْكَ وَلَكَ؛ اللَّهُمَّ تَقَبَّلْ مِنْ (...)

Bismillaahi wallaahu akbar; Allaahumma minka wa laka; Allaahumma taqabbal min (...)

In the name of Allah, Allah is the greatest; O Allah, this is from You and to You; O Allah, accept (this sacrifice) from (mention name here)³⁰⁶

127) Du'a to guard against Shaytaan's traps

³⁰⁵ **Sahih** Bukhari (3346), Sahih Muslim (2880), Tirmidhi (2187), Ibn Majah (3935)

³⁰⁶ **Sahih** Muslim (1966, first part from here), Sahih Muslim (1967, last part from here), Mustakhraj Abu 'Awanah (7798, middle part from here, its chain is Sahih). See Endnote 61

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا يَجَاوِزُهُنَّ بَرٌّ، وَلَا فَاجِرٌ مِنْ
 شَرِّ مَا خَلَقَ، وَذَرَأًا وَبَرًّا ، وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ، وَمِنْ
 شَرِّ مَا يَعْرُجُ فِيهَا، وَمِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ، وَمِنْ شَرِّ مَا
 يَخْرُجُ مِنْهَا، وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ
 إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ، يَا رَحْمَنُ

*A'oodhu bikalimaatil laahit taammaatil latee laa
 yujaawizuhunna barrun wa laa faajirun min sharri
 maa khalaq, wa dhara-a wa bara-a, wa min sharri
 maa yanzilu minas samaa-i, wa min sharri maa
 ya'ruju feehaa, wa min sharri maa dhara-a fil 'ardh,
 wa min sharri maa yakhruju minhaa, wa min sharri
 fitanil layli wan nahaar, wa min sharri kulli taariqin
 illaa taariqan yatruqu bikhayrin yaa Rahmaan*

I seek refuge in the Perfect Words of Allah, which neither the upright nor the corrupt may overcome, from the evil of what He created, of what He multiplied and originated, from the evil of what descends from the heavens, and of what rises up to them, from the evil of what He multiplied in the earth and of what emerges from it, from the evil trials of night and day, and from the evil of every

night visitor, except the night visitor who comes with good. O Merciful One!³⁰⁷

128) Repentance and seeking forgiveness

The Prophet ﷺ said: By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day.³⁰⁸

The Prophet ﷺ also said: O people, seek repentance from Allah. Verily, I seek repentance from Him a hundred times a day.³⁰⁹

The Prophet ﷺ said: Whoever says:

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومَ وَأَتُوبُ إِلَيْهِ
(Astagh firullaahal 'azeemal ladhee laa ilaaha illaa

³⁰⁷ **Hasan.** Musnad Ahmad (3:419, words as per this), Musannaf Ibn Abi Shayba with Ash Shathari's Tahqeeq (31601), Amal al yaum wal lailah by Ibn Sunni with Tahqeeq by Al Barni (637), graded Hasan by Albani in Sahiha (2995).

Original book has “وَبَرَأً وَذَرَأً”, but Musnad Ahmad etc. has “وَذَرَأً”; hence we have mentioned words as per Ahmad etc.

³⁰⁸ **Sahih** Bukhari (6307, words as per this), Tirmidhi (3259)

³⁰⁹ **Sahih** Muslim (2702, words as per this), Abu Dawud (1515)

huwal hayyul qayyoomu wa atoobu ilayhi) "I seek forgiveness from Allah, the Magnificent, beside Whom there is none worthy of worship, the Living, the Eternal, and I repent to Him;" he will be forgiven, even if he has fled from the battle.³¹⁰

The Prophet ﷺ said: "The closest that the Lord is to a worshipper is during the last part of the night, so if you are able to be of those who remember Allah in that hour, then do so."³¹¹

The Prophet ﷺ said: The nearest a servant comes to his Lord is when he is prostrating himself, so make Du'a (in this state).³¹²

The Prophet ﷺ said: There is (at times) some sort of shade upon my heart, and I seek forgiveness from Allah a hundred times a day.³¹³

³¹⁰ **Sahih.** Abu Dawud (1517), Tirmidhi (3577), Mustadrak Haakim, Indian Print (1:511, words as per this); graded Sahih by Albani in Sahiha (2727)

³¹¹ **Sahih.** Tirmidhi (3579, words as per this), Nasai (572), graded Sahih by Albani in Sahih Abu Dawud (5:23, under no. 1158)

³¹² **Sahih** Muslim (482), Abu Dawud (875), Nasai (1137)

³¹³ **Sahih** Muslim (2702), Abu Dawud (1515)

129) The excellence of remembering Allah

The Prophet ﷺ said: Whoever says, *سُبْحَانَ اللَّهِ وَبِحَمْدِهِ* (*Subhanal laahi wa bi hamdihi*) 'Glory be to Allah and His is the praise', one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.³¹⁴

The Prophet ﷺ said that whoever recites 10 times:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Laa ilaaha illal laahu wahdahu laa shareeka lahu, lahul mulku wa lahul hamdu wa huwa 'alaa kulli shay-in qadeer

There is none worthy of worship except Allah, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He has power over everything.

He is like one who emancipated four slaves from the

³¹⁴ **Sahih** Bukhari (6405), Sahih Muslim (2691), Tirmidhi (3468), Ibn Majah (3812)

progeny of Isma'il ﷺ³¹⁵

The Prophet ﷺ said: Two words that are very easy for the tongue to say, and very heavy in the balance (of reward), and most beloved to the Gracious Almighty, (and they are): **سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ**

اللَّهِ الْعَظِيمِ (*Subhaanal laahi wa bi hamdihi, Subhaanal laahil 'Azeem*), 'Glory is to Allah and praise is to Him, Glory is to Allah and He is Most Great'.³¹⁶

The Prophet ﷺ said: The uttering of (these words) **سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ** (*Subhaanal laahi wal hamdu lillaahi wa laa ilaaha illallaahu wallaahu akbar*) 'Glory be to Allah, all praise is due to Allah, there is none worthy of worship except Allah and Allah is the most Great'; is dearer to me than anything over which the sun rises³¹⁷

The Prophet ﷺ said: Is one amongst you powerless

³¹⁵ **Sahih** Bukhari (6404), Sahih Muslim (2693, words as per this), Tirmidhi (3553)

³¹⁶ **Sahih** Bukhari (3382), Sahih Muslim (2694), Ibn Majah (3806), words as per these; Tirmidhi (3467)

³¹⁷ **Sahih** Muslim (2690), Tirmidhi (3597)

to get one thousand virtues every day. Amongst those who had been sitting there, one asked: How one amongst us can get one thousand virtues every day? He said: Recite: **سُبْحَانَ اللَّهِ** (*Subhaanallaah*) 'Glory be to Allah' one hundred times for (by reciting them) one thousand virtues are recorded (to your credit) and one thousand mistakes are erased out.³¹⁸

The Prophet ﷺ said: Whoever says:

سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ (*Subhaanal laahil 'Azeem wa bi hamdihi*) 'Glory is to Allah, the Magnificent, and with His Praise'; a date-palm tree is planted for him in Paradise.³¹⁹

The Prophet ﷺ said: 'O Abdullah bin Qais! Shall I tell you a sentence which is one of the treasures of Paradise' I said, 'Yes, O Allah's Messenger ﷺ!' He said: It is **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** (*Laa hawla wa laa quwwata illaa billaah*) 'There is neither might nor power but with Allah.'³²⁰

³¹⁸ **Sahih** Muslim (2698)

³¹⁹ **Sahih**. Tirmidhi (3464), graded Hasan by Albani in Sahiha (64). See Endnote 62

³²⁰ **Sahih** Bukhari (4205), Sahih Muslim (2704), Abu Dawud (1526),
(continued on next page...)

The Prophet ﷺ said: Four phrases are very dear to Allah;¹ 1) سُبْحَانَ اللَّهِ (Subhanallah) 'Glory be to Allah'; 2) وَالْحَمْدُ لِلَّهِ (walhamdu lillaah) 'Praise be to Allah'; 3) وَلَا إِلَهَ إِلَّا اللَّهُ (wa laa ilaaha illallaah) 'There is none worthy of worship except Allah'; 4) وَاللَّهُ أَكْبَرُ (wallahu akbar) 'Allah is the most Great'. Not necessarily in this order³²¹

A desert Arab came to Allah's Messenger ﷺ and said to him: Teach me the words which I should (often) utter. He said: Utter:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ
كَثِيرًا سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ
الْحَكِيمِ

*Laa ilaaha illal laahu wahdahu laa shareeka lahu,
Allaahu akbar kabeera, wal hamdu lillaahi katheera,
subhaanal laahi rabbil 'aalameen, Laa hawla wa laa
quwwata illaa billaahil 'azeezil hakeem*

Tirmidhi (3461), Ibn Majah (3824)

³²¹ **Sahih** Muslim (2137, words as per this), Ibn Majah (3811)

There is none worthy of worship except Allah, Alone, having no partner with Him, Allah is the Greatest, praise be to Allah in abundance. Glory be to Allah the Lord of the worlds, there is neither might nor power but with Allah, the Exalted in Might, the Wise.

The desert Arab said: These all (glorify) my Lord. But what about me?

The Prophet ﷺ said: You should say:

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ (Allaahum magh fir lee, war hamnee, wahdinee, warzuqnee) ‘O Allah forgive me, have mercy on me, guide me and provide for me’.³²²

Whenever a person embraced Islam, Allah's Messenger ﷺ used to teach him how to observe prayer and then command him to supplicate in these words: اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَارْزُقْنِيْ (Allaahum magh fir lee, war hamnee, wahdinee, warzuqnee) ‘O Allah forgive me, have mercy on me, guide me and

³²² **Sahih** Muslim (2696, words as per this), Abu Dawud (832)

Abu Dawud's Hadith says when that desert Arab left, the Prophet ﷺ said: He has filled his hand with goodness.

provide for me'.³²³

The Prophet ﷺ said: The best remembrance is:

لَا إِلَهَ إِلَّا اللَّهُ (Laa ilaaha illallaah) 'There is none worthy of worship except Allah'; and the best Du'a is: اَلْحَمْدُ لِلَّهِ (Alhamdu lillaah) 'All Praise be to Allah'.³²⁴

Enduring (long lasting) good deeds are:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Subhaanal laahi wal hamdu lillaahi wa laa ilaaha illallaahu wallaahu akbar, wa laa hawla wa laa quwwata illaa billaah

Glory be to Allah; all praise is due to Allah, there is none worthy of worship except Allah and Allah is the

³²³ **Sahih** Muslim (2697, words as per this), Ibn Majah (3845).

Another version of Muslim's Hadith has this addition: These words will sum up for you (the good) of this world and the Hereafter.

³²⁴ **Hasan**. Tirmidhi (3383), Ibn Majah (3800), graded Hasan by Albani in Ta'leeq on "Hidayatur Ruwat" (2:435, no. 2246) and in Sahiha (1497)

most Great, there is no might and no power except by Allah³²⁵

130) How would the Prophet ﷺ glorify Allah

Abdullah ibn 'Amr رضي الله عنه narrated that I saw the Messenger of Allah ﷺ counting the glorification of Allah on fingers, (Some narrations says) with his right hand.³²⁶

131) Misc. good deeds and comprehensive etiquettes

The Prophet ﷺ said: "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allah's Name, for Satan does not open a closed door. Tie the mouth of your waterskin and mention Allah's Name; cover your containers

³²⁵ **Hasan.** Musnad Ahmad (1:71), graded Sahih by Albani in Sahiha (3264).

³²⁶ **Hasan.** Abu Dawud (1502), Tirmidhi (3486), graded Sahih by Albani in Sahih Abu Dawud (5:237, no. 1346). For details, please see "Anwar un Nasiha" (Daal 1502)

and utensils and mention Allah's Name. Cover them even by placing something across it, and extinguish your lamps.”³²⁷

وصلی اللہ وسلم وبارک علی نبینا محمد وعلی آلہ واصحابہ
أجمعین

³²⁷ **Sahih** Bukhari (5623, words as per this), Sahih Muslim (2012), Abu Dawud (3731), Tirmidhi (1812), Ibn Majah (3410)

Endnotes

¹ The original book has لَمْ يَذْكُرْ at the 2nd place as well, but the words in Abu Dawud are لَا يَذْكُرْ

² Sufyan from Salih, corroborated him 'Umarah bin Ghaziyyah in "Salah" by ibn Abi 'Aasim (page 66) and its chain is Sahih. Hence there is no room to object on "Sufyan from Salih", or Sufyan's *عن*

³ Words of the original book do not match with any of the Hadith version, hence we have mentioned words as per Bukhari. Bukhari's Hadith further continues as: "And then says: -- Allahum maghfir lee (O Allah! Forgive me). Or supplicates for any other thing, his supplications will be accepted and if he performs ablution (and prays), his prayer will be accepted."

⁴ Original book has more wordings from several Ahaadeeth; but we have included wordings of Muslim's Hadith which explicitly says that the Prophet ﷺ read this Du'a while going to Masjid. Narrators have differed as to when did Prophet ﷺ read this Du'a; Ibn Hajar has given a beautiful explanation that the Prophet ﷺ read this Du'a every time it's mentioned in the Ahaadeeth. See "Nataij al ifkar" (1:266)

Shaikh Zubair Ali Zai has said in his verification of Hisnul Muslim that: "It's a general Du'a, it has no connection with going to Masjid".

In refutation we say that it is clearly mentioned in Sahih Muslim's Hadith that:

فَإِذْ الْمَوْذُنُ فَخَرَجَ إِلَى الصَّلَاةِ وَهُوَ يَقُولُ " اَللّٰهُمَّ اجْعَلْ فِي قَلْبِي نُوْرًا ... الخ



"The Mu'adhdhin then pronounced the Adhan and **he went out for prayer** and was saying: "O Allah! place light in my heart..." till the end.




Sahih Muslim 2:530 (763), see also Al Jaam'il Kaamil by a'zmi (9:534). Hence it is wrong to say that "it has no connection to going to Masjid".

⁵ This is neither the Prophet's Hadith, nor is it a Sahabi's statement; rather these are Ka'ab al Ahbar's words as per Imam Nasai's conclusion in "Amal al yaum wal lailah" by Nasai (page 179), and this is correct. Ibn Hajar backed Imam Nasai in "Nataij al ifkar" (1:277).

Shaikh Muqbil too has same conclusion; See "Ahaadeeth mu'illah zahirhas sihha" (page 434).

Shaikh Albani did not discuss this point, may be because he did not realize this; hence he authenticated it Marfoo'an. And Allah knows best.

⁶ This Hadith is proven Mawqoofan from some Sahaba e.g. Umar . Although some narrations mention it from the Prophet  and Shaikh Albani has graded it Sahih Marfoo'an; but all Marfoo' narrations are Munkar, and Munkar narrations do not corroborate one another. Imam Ibn Khuzaymah (d 311) says:

"What masses in Khurasan read at the beginning of the prayer (Subhaanaka Allaahumma...): So we don't know any such Hadith with the scholars of the Hadith proven from the Prophet . But since it is proven from Umar bin Khattab , I don't dislike it either. But I do say that that which is proven from the prophet through 'Ali, Abu Hurayra etc.  is preferable and better; because following the Prophet is superior and Prophet's way is better than others'. See Sahih Ibn Khuzaymah (1:237-239)

⁷ Though the original book has mentioned this du'a through Muslim's reference, but the book's words don't completely match with that of the Hadith. We have written Muslim's words only.

⁸ A clarification:

Imam Ahmad (d 241) said: "I don't think that Khalid al Hadha' has heard directly anything from Abul 'Aaliya" (Masa'il Ahmad riwayat Abi Dawud; page 446). On this basis, around 10 years ago I (Kifayatullah Sanabili) had graded this Hadith as Da'eef. Although Imam Ahmad had not explicitly denied the 'direct hearing' –but since I was unable to find a clear evidence to the contrary from other Hadith scholars too– I relied on Imam Ahmad's implicit statement. But recently I found that a great Hadith investigator and scholar, Imam Sh'uba has provided evidence of Khalid al Hadha's hearing from Abul 'Aaliya. Khateeb Baghdadi has narrated with his own chain from Wahb bin Jarreer that he said: نا

شعبه، عن خالد الحذاء، عن رفيع أبي العالیه، قال: اذا حدثت عن رسول الله
 فازدھر (Al Jami' li Akhlaq ar Rawi, 2:9; al Ibanah by Ibn Battah ,1:410; Muhaddith al faasil by Ramharmazi, page 585; Taareekh e Dimashq by Ibn 'Asaakir, 18:178).

In this chain, Imam Sh'uba has narrated from Khalid al Hadha', and he has narrated from Abul 'Aaliya. This is a strong proof that Khalid al Hadha' has heard from Abul 'Aaliya; because Imam Sh'uba narrates only from those who have directly heard from their teachers. Hence Imam Yahya bin Sa'eed al Qattan –a contemporary and well aware of Imam Sh'uba– said:

"When Sh'uba narrates from a narrator, you don't need to verify whether that narrator has directly heard it from his teacher or not; because Sh'uba's narration from him itself is its evidence. "Al Jarh wat ta'deel by Ibn Abi Haatim (Mu'allimi's verified edition),

1:162, and its chain is Sahih.

After this strong and explicit evidence, Imam Ahmad's implicit denial does not hold any weight. It should be noted that the secondary references like Tahdheeb etc. have mentioned explicit denial by Ahmad, but this is wrong as it is contrary to the primary reference. Even if it had been true, it would have been ineligible due to Imam Sh'uba's expertise in the matter.

As for the chain with "Rajul" (Rajul means man. It means the narrator's name is not mentioned and only "man" is mentioned at its place), so this chain is "Mudhtarib" (shaky) and "Shaadh" (irregular), hence it is not proven. For further detail, see "Anwar un Nasiha" (5:1414).

⁹ Original book has عَذَابِ الْقَبْرِ before عَذَابِ جَهَنَّمَ; but we didn't find it in current context in any Hadith. Albeit with the change of order, the words match perfectly with the referenced Hadith of Muslim

¹⁰ It's clear in the Hadith of Sahih Muslim and Tirmidhi that the Prophet ﷺ used to read this du'a inside prayer before salaam; but Abu Dawud (760) has this same Hadith saying that the Prophet used to read it after salaam. This is a misunderstanding of the narrator and the correct thing is what Muslim and Tirmidhi have narrated.

¹¹ Nasai explicitly states "in every prayer", hence it clarifies that what Abu Dawud has as "after every prayer" means "at the end of every prayer".

¹² Original book has فِي الْغَنَى وَالْفَقْرِ which is from Mustadrak Haakim (1:524) etc. but Nasai, Sahih Ibn Hibban and Ahmad have

فِي الْفَقْرِ وَالْغِنَى, hence these words have been mentioned.

¹³ This Hadith of ‘Uqbah bin ‘Aamir is mentioned in Tirmidhi, Ibn ‘Asaakir and Ibn Mundhir with only “Mu’aw wadha tayn (only 2 i.e. dual)” i.e. Surah Falaq and Surah Naas.

But this same Hadith is mentioned in some books (e.g. in Abu Dawud 1523) with “Mu’awwa-dhaat (plural i.e. 3 or more)”. Hence some people thought that it includes Surah Ikhlāas (Qul huwal laahu ahad...) as well, and it was included in the word “Mu’awwa-dhaat” due to its proximity. Although other chains of this Hadith are explicit about “Mu’aw wadha tayn”, which proves that the “Mu’awwa-dhaat” means “Mu’aw wadha tayn” only i.e. the ‘plural’ has been applied on ‘dual’.

If in the Hadith, Surah Ikhlāas too was included in “Mu’awwa-dhaat” (plural) due to proximity, then when only “Mu’aw wadha tayn” (dual) was used in other versions of the same Hadith, Surah Ikhlāas should have been mentioned separately. As is the case with one of Bukhari’s Ahaadeeth (6319), where Surah Ikhlāas too was included in “Mu’awwa-dhaat” due to proximity, but when only “Mu’aw wadha tayn” (dual) was used in other versions of the same Hadith (see Sahih Bukhari 5748), Surah Ikhlāas has been mentioned separately; Its words are بِقُلْ هُوَ اللَّهُ أَحَدٌ وَبِالْمُعَوِّذَتَيْنِ (biqul huwal laahu ahad wa bil mu’aw wadha tayn).

Hence, If in the Hadith of Abu Dawud, Surah Ikhlāas too was included in “Mu’awwa-dhaat” due to proximity, then when only “Mu’aw wadha tayn” (dual) was used in another detailed Hadith, Surah Ikhlāas should have been mentioned separately; but hasn’t been so. Hence it proves that the “Mu’awwa-dhaat” means “Mu’aw wadha tayn” only i.e. the ‘plural’ has been applied on ‘dual’.

It should be noted that some narrators have changed Hadith of

‘Uqbah bin ‘Aamir to Hadith of ‘Abdullah bin Khubayb, and have said that one rainy night, Prophet taught them to read “Mu’aw wadha tayn” and Surah Ikhlāas. (Abu Dawud 5082, Tirmidhi 3575, Nasai 5428).

But this Hadith is not only Da’eef but also contrary to the stronger Hadith, because it was narrated by Aseed bin Abu Aseed who has lower strength in Hadith scrutiny than Zaid bin Aslam (who has better Hadith scrutiny and Bukhari and Muslim have included his Ahaadeeth), who narrated same Hadith with only “Mu’aw wadha tayn” and did not mention Surah Ikhlāas anywhere; see Nasai (5429), Sunan al Kubra by Nasai (7809), Al Awsat by Tabrani (2796), M’arfatu Sahaba (4096) etc.

But both the Ahaadeeth are Da’eef due to sever discrepancies in chain and text. The text sometimes mentions “Mu’aw wadha tayn” & Surah Ikhlāas, and sometimes mentions only “Mu’aw wadha tayn”, as seen above; as for the chain, this incident is attributed sometimes to ‘Abdullah bin Khubayb (e.g. Abu Dawud 5082), and yet sometimes to ‘Uqbah bin ‘Aamir (e.g. Nasai 5430)

After scrutinizing all the Ahaadeeth, it is found that it is ‘Uqbah bin ‘Aamir’s incident, and its correct context is that which was narrated with correct chains by other students of ‘Uqbah bin ‘Aamir; and it mentions only “Mu’aw wadha tayn”. See Abu Dawud (1462), Nasai (953, 5436, 5437, 5438 etc.).

Ibn Hajar too has attributed this incident to ‘Uqbah bin ‘Aamir (Nataij al ifkar 2:347; Tahdheeb at Tahdheeb, Indian print 6:98; An Nukt az Zaraaf 4:317).

Hence, acutally, this Hadith is of ‘Uqbah bin ‘Aamir; and in none of his proven Ahaadeeth is Surah Ikhlāas mentioned. Ibn Hajar has vigorously refuted inclusion of Surah Ikhlāas in the Hadith of ‘Uqba bin ‘Aamir, and has made it evident by mentioning different versions that the Hadith mentions only “Mu’aw wadha tayn”




(Nataij al ifkar 2:291-292; this is one of his last books).

It should be noted that the Tabrani has narrated another Hadith from Abu 'Umamah which clearly mentions reading of Surah Ikhlāas (al Mu'jam al Kabeer by Tabrani 8:114).

But its chain has "Muhammad bin Ibrahim bin al 'Alaa ad Dimashqi; whom Ibn Hibban has termed as fabricator of Hadith (Majrooheen 2:301); Imam Darqutni has termed him as liar (Su-aalat al Barqani lid Darqutni 58); Shaikh Albani too has graded it fabricated (Da'eefa 6012, see also 13:33)

¹⁴ This Hadith is Da'eef due to sever discrepancies in chains and text. See "Tamam al Minnah" by Albani (Page 229). Shaikh Albani had earlier graded it Da'eef, then with a corroborating narration from Tabrani, he graded it Hasan (Sahiha 6:354). But the truth is that Tabrani's narration can not be taken as a support, because its words are different, secondly its chain has "Abu Ghalib Hazoor al Baahili" who has been severely criticised. For detail, please refer to our book (in Urdu) "Fardh Namazon ke ba'd masnoon adhkaar".

¹⁵ Its chain has "Mawla Umm Salma" who is unknown, hence this chain is Da'eef. Shaikh Albani too has graded this chain Da'eef (Hidayatur Ruwat 3:35; Tamam al Minnah page 233); but with a supporting narration from Mu'jam al Kabeer lit Tabrani, he graded it Sahih (ibid). But this supporting narration is "Shaadh" (irregular), hence the Hadith can't be said "Sahih" with its support. For detail, please refer to our book (in Urdu) "Fardh Namazon ke ba'd masnoon adhkaar".

¹⁶ Anas ibn Malik  narrated that the Prophet  said: That I sit in the company of the people who remember Allah the Exalted from morning prayer till the sun rises is dearer to me than that I emancipate four slaves from the children of Isma'il , and that I

sit with the people who remember Allah from afternoon ('Asr) prayer till the sun sets is dearer to me than that I emancipate four slaves. (Abu Dawud 3667, graded Hasan by Albani in Sahiha 2916; and it is so, and it has corroborations).

What is meant by morning:

After Fajr prayer till sunrise is more virtuous. (Surah Qaaf: 39; Abu Dawud 3667; graded Hasan by Albani and Arnaaut, and it is so; and it has other versions which is free from weakness)

From sunrise to Zuhr is permissible too, but it's less virtuous. (Deduced from Abu Dawud 1503, its chain is Sahih).

If one could not read till Zuhr, then morning time has lapsed, but reading before evening is permissible according to some scholars. Allah knows best.

What is meant by evening:

After 'Asr prayer till sunset is more virtuous. (Surah Qaaf: 39; Abu Dawud 3667; graded Hasan by Albani and Arnaaut, and it is so; and it has other versions which is free from weakness)

From sunset to midnight is permissible too, but it's less virtuous. (Deduced from Sahih Bukhari 3603; Sahih Ibn Hibban 12341, its chain is Hasan; Sahiha 6:135).

If one could not read till midnight, then evening time has lapsed, but reading before morning is permissible according to some scholars. Allah knows best.

¹⁷ There is no authentic Hadith about reading this (Aayatul Kursi) during morning and evening. As for the Hadith which says: "Whoever reads it in the morning will be safe till evening, and whoever reads it in the evening will be safe till the morning..." so this Hadith is narrated from Ubai bin Ka'ab (al Kubra lin Nasai 10731; Mustadrak Haakim, Indian print 1:561 etc.) but the chain includes "ibn Ubai" whose identity is not determined; Shaikh

Albani confesses too that his identity could not be determined. Apart from this, the chain and the text have discrepancies. Moreover, Abu Hurayra too narrated a Hadith with similar meaning (Tirmidhi 2879) but its chain includes ‘Abdur Rahman al Maleeki who is Da’eef. . For details, please refer to our book (in Urdu) “Fardh Namazon ke ba’d masnoon adhkaar”.

It should be noted that some of these Ahaadeeth have been graded Sahih by Shaikh Albani, but the words which mention “reading morning and evening” has been graded “Shaadh” (irregular). See Sahiha (7:743); but he (Shaikh Albani) has graded a Hadith with these words Sahih in “Sahih at Targheeb” (1:417) and has not commented on it. It seems that he did not notice it. Allah knows best.

¹⁸ This is the same Hadith (of ‘Uqbah bin ‘Aamir) which was explained earlier, in which, addition of Surah Ikhlās is not proven. See Endnote 13.

Similarly, reading three times and reading morning & evening are not proven as well. Albeit, the versions that mention reading “Mu’aw wadha tayn” (i.e. Surah Falaq and Surah Naas) after fardh prayers are proven. See Tirmidhi (2903), Arba’oon by Ibn ‘Asaakir (page 83), Awsat by Ibn Mundhir (3:277), graded Sahih by Albani in “Sahih Tirmidhi” (3:161, no. 2903)

¹⁹ Some scholars have graded it Hasan, but it’s a mistake due to the presence of an unknown narrator (Muslim bin Ziyaad) in the chain; hence the chain is Da’eef as was said by Shaikh Albani. See Da’eefa (1041).

²⁰ The Hadith also says that whoever reads it in the morning has expressed the thanks for the day and whoever reads it in the evening has expressed the thanks for the night. But this narration is Da’eef due to the presence of “Abdullah bin ‘Anbasah”, who

does not have a reliable endorsement from Hadith scholars.

²¹ Its chain is Hasan. “Ja’far bin Maymoon” present in the chain is Hasanul Hadith. Majority of the Hadith scholars has endorsed him. For detail, please see “Anwar un Nasiha” (Daal 5090)

²² This Hadith is narrated by Abu Hurayra too with some different words. See Tirmidhi (3392), Abu Dawud (5067). Author has mentioned words from this Hadith, but has included words from the Hadith of Abdullah bin ‘Amr at the end, which is a totally different Hadith. We have used words from the Hadith of Abdullah bin ‘Amr only, since it includes all the words.

²³ Hadith also says that whoever reads it thrice morning and evening, then it is on Allah that He should be pleased with him on day of Qiyamah. Some have graded Hadith of Abu Dawud (5072) as Hasan, although its chain has “Saabiq bin Naajiya” who does not have any reliable and clear endorsement from Hadith scholars. Imam Dhahabi said only one narrator has narrated from him (Meezanul a’itdaal 2:109), and such a narrator is considered unknown too. Therefore Shaikh Albani has graded him Majhoolul ‘Ain i.e. sheer unknown (Da’eefa 11:30). Hence, there is no room to make it Hasan.

²⁴ It should be noted that “Suhayl bin Abu Saalih” is not there in the chain, and this chain is correct on the conditions of the two Shaykhs. The virtues of this du’a is mentioned in the Hadith as ‘whoever recites it 10 times in the morning, will have 100 good deeds recorded for him, 100 misdeeds erased for him, and he will have the reward of freeing a slave and he will be protected that day. And whoever recites it 10 times in the evening will get same rewards.’

²⁵ This chain has Suhayl bin Abu Saalih, but his confusion is very trivial, therefore until proofs or supporting evidences confirm his mistake in a particular narration, his narration will not be rejected.


²⁶ The author has given reference for this from Shaikh Albani's Sahih at Targheeb wat Tarheeb (1:273), but in fact this hadith is in Da'eef at Targheeb wat Tarheeb (1:200), and Shaikh Albani has graded it Da'eef.

²⁷ Bukhari has narrated another Hadith (6324) with the words as "بِسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا" (Bismikal laahumma amootu wa ahyaa) With Your name, O Allah, I die and I live.

Author has used these words, but we have used what has appeared in most Ahaadeeth including two places in Bukhari itself.

²⁸ Mugheera bin Muslim has corroborated Layth bin Abu Sulaym. See Adab al Mufrad (1207), Amal al yaum wal lailah by Nasai (706).

Therefore it's not correct to object on Layth. Though it is correct that Abu Zubayr has not narrated this from Jaabir, but upon inquiry, he has revealed his teacher's name i.e. Safwaan who is a reliable Taba'i. See Musnad Ibnul Ja'd (page 382, no. 2611), Amal al yaum wal lailah by Nasai (709), Mustadrak Haakim Indian print (2:412).

Though Imam Abu Zubayr has been accused of Tadlees in narrating from his book, but no one has accused him of Tadleese Taswiya. Therefore when Abu Zubayr has revealed his teacher's name i.e. Safwaan, so it clearly means that Safwaan has heard it from Jaabir  and there is no other narrator in between.

Some scholars ruled that when Abu Zubayr has named Safwaan as his teacher, then this Hadith is no more from Jaabir; rather it's either Safwaan's irsaal or Safwaan is a Sahaabi. But this puts a serious accusation on Abu Zubayr, that when this Hadith was in no way from Jaabir's Musnad, then how come he attributed it to Jaabir ؓ? Abu Zubayr is a very reliable imam, who may do tadlees but would never attribute a Hadith to any Sahaabi out of his own wish.

Moreover, Abu Zubayr was asked about Jabir's Hadith only, whose aim was to know whether he himself had heard it from Jaabir, or was there is another narrator in between? In reply, he named Safwaan, which indicates that he is talking about this same (Jabir's) Hadith. Shaikh Albani too has said this same thing which many people did not realize. See Sahiha (2:130). Shaikh Albani's view is also supported by the fact that Abu Zubayr had a book from Jaabir ؓ from which he used to narrate; and when he was asked about it, he said: "some of it is what I heard from Jaabir, and some of it was narrated to me by others from Jaabir". (Adh Dh'ufaa by Aqeeli, with Tahqeeq by Dr. Mazin Sarsaaw, 5:382, its chain is Sahih.)

Keep Abu Zubayr's statement in mind and analyze, that when he narrated the Hadith in question from Jaabir ؓ and on being asked, he named Safwaan as his teacher, so it becomes clear that he has narrated this (Jabir's) Hadith through Safwaan only, and due to its presence in the book, he narrated it directly from Jaabir ؓ. See also Anwar un Nasiha (Taa 3404).

²⁹ Original book has "النَّامَاتِ" (Taammaat) instead of "النَّامَةِ" (Taammah), which is present in some Ahaadeeth, but we have mentioned words as per Musnad Ahmad because that is how it is in most of Waleed's Ahaadeeth. Though both of its chains are Da'eef (Waleed's chain is Sahih Mursal and Abdullah bin 'Amr's

Hadith is Da'eef due to عَنْ of Ibn Ishaq), but both have the given text hence the Hadith is Hasan Li Ghairihi. It should be noted that the Hadith of Abdullah bin 'Amr recorded by Nasai, Daarmi, and Tabraani has only Marfoo' part. But some have added with it mawqoofan saying that Abdullah bin 'Amr used to write this du'a and hang on the neck of some of his children. Since Ibn Ishaq is alone in narrating this part, and he is narrating with عَنْ, therefore this part is not proven.

³⁰ Original book does not have وَ (wa) before إِنَّهُ (innahu). Though it matches with some narrations, we have included Tirmidhi's words since they are comprehensive. See also Asl Sifatul Salaah by Shaikh Albani (3:973).

³¹ There are generally two objections on this Hadith; first that "Abu Salma al Juhni" is unknown, second that it's not proven that Abdur Rahmaan bin Abdullaah bin Mas'ood has heard this from his father. As for the first objection, Abu Salma is actually Abu Salma Moosa bin Abdullaah al Juhni and he is reliable and among Muslim's narrators. Its proof is that his teacher in the chain is Qasim bin Abdur Rahmaan, and in some of his chains Moosa bin Abdullaah al Juhni is explicitly mentioned; which clearly proves that it is he who narrates from Qasim. For more detail, see Sahiha (1:384). Imam Ibn Mu'ayyin too has suggested that Abu Salma al Juhni and Moosa al Juhni is the same person. (Taareekh ibn Mu'ayyin, Riwayatud Doori 3:442).

Researchers of Musnad Ahmad say that some scholars have mentioned Abu Salma al Juhni and Moosa al Juhni separately, hence they are different persons. We say that those who have mentioned these two names separately did not realize that the Abu Salma is Kunniyat (nickname) of Moosa al Juhni. While Imam

Maqdisi and Imam Mizzi have mentioned that Abu Salma is Kunniyat (nickname) of Moosa al Juhni. (al Kamaal by Maqdisi 9:63; Tahdheeb al Kamaal by Mizzi 29:96).

As for Imam Mizzi's mentioning of Moosa al Juhni and Abu Salma al Juhni as two separate students of Qasim bin Abdur Rahmaan, it's evident that he did it following some of the previous writers. But when he himself has informed that Abu Salma is Kunniyat of Moosa al Juhni, there should be no hesitation in accepting both as same person.

As for the second objection, we say that those who affirm Abdur Rahman's hearing from Abdullah bin Mas'ood are far more in numbers than those who deny it. Moreover, the affirmers have strong proofs as well, and also, the affirmation gets precedence over the negation.

Caution: Scholars who discussed this Hadith have mentioned only these two points, but some people have somehow stretched it to such an extent that they have said that Abdur Rahman bin Mas'ood in the chain is Mudallis and he has narrated with "عن".

Although before Ibn Hajar, no one has graded him Mudallis, and apart from Tabqaat, Ibn Hajar too has nowhere pointed out this while discussing him or his chain. And the most important thing is that Ibn Hajar based his "Mudallis" opinion on the report that Abdur Rahman heard some Ahaadeeth directly from his father and heard some of his Ahaadeeth through someone else but narrated directly from his father. But this is completely untrue.

Actually there are three opinions among scholars about Abdur Rahman's hearing from his father. First: outright rejection. Second: Outright affirmation, this is predominant. Third: Affirmation where he explicitly says about hearing, else rejection. This third opinion is the basis of accusation of his Tadlees, but this opinion is outrightly wrong. Because its basis is not that he heard

his father's Hadith through another narrator and then dropped that narrator and narrated directly from his father, but rather its basis is the analogy that since he was very young at the time of his father's death, how could he hear many Ahaadeeth from his father? We say if he can hear one Hadith, it validates the possibility of hearing all the Ahaadeeth. Hence without any particular proof, his hearing can't be rejected only because of his age. So, the Mudallis opinion is not only contrary to the majority of the scholars, but it's wrong too. These are some brief points in defence of this Hadith, we will deal with it in detail some other time, in shaa Allah.

³² Qatadah has confirmed hearing in Musnad Ruwyani (461), hence to object on the disconnection and his "عَنْهُ" is not correct. For detail, please see "Anwar un Nasiha" (Daal 1537)

³³ The chain has Qatada's "عَنْهُ", but "Abu Mijlaz Lahaq bin Humayd" has corroborated him in the narration of Musnad al Haarith. Some have narrated it Mursalan from him, and some of the editions of Musnad al Haarith too mention it Mursalan; but Ibn Hajar has seen it Mawsoolan too in one edition and has shown confidence in it. (Mataalibul 'Aaliyah bi Zawaaid al Masaaneed ath Thamaaniyah, 9:406)

Since Abu Mijlaz does "irsaal", it's possible that he may have heard it from Anas رضي الله عنه too and may have narrated it "Mursalan" shortening it. Even if we count it Mursal, its chain is Sahih Mursalan, and it can still be supported from.

Moreover, there is another proven Hadith with the words "اللَّهُمَّ بِكَ الْأَحْوَالُ وَبِكَ الْأَصُولُ وَبِكَ الْأَقَاتِلُ", see Musnad Ahmad Maimanah Print (4:332). Its chain is correct on the conditions of Muslim.

On the basis of these proofs, the Hadith is Sahih, Alhamdu Lillaah; For detail, please see “Anwar un Nasiha” (Daal 2632)

³⁴ Sahih Bukhari clearly mentions that Ibn Abbas رضي الله عنه said: “وَقَالَهَا **مُحَمَّدٌ**” (wa qaalahaa Muhammad i.e. and Muhammad said it); it’s evident that the Hadith is clearly Marfoo’, hence what some label it as Mawqoof in Bukhari is not true.

It should be noted that Abu Dawud (3627), Ahmad (6:24) etc. have a different Qawli Marfoo’ Hadith with slightly different words. But its chain has Baqiyyah ibn Waleed who is a Mudallis & Maswee, and there is continuous ambiguity about direct hearing, hence that chain is Da’eef.

³⁵ Caution: Shaikh Yasir bin Fathi al Masri, in his Takhreej of the author’s detailed book (Adh Dhikr wad Du’a wal ‘Ilaj bir Ruqaa minal Kitaab was Sunnah) has misunderstood “Abdur Rahman bin Ishaq” in the chain, to be “Abu Shayba Abdur Rahman bin Ishaq al Waasti” (a Da’eef narrator), hence he graded it Da’eef (Dhikr wad Du’a... 1:395).

Whereas the narrator is in fact “Abdur Rahman bin Ishaq al Qarshi al Madni”, a trustworthy narrator; as is evident from the chain of Musnad Ahmad etc. See also “Anwaar al badr fee wadh’ al yadayn ‘alas sadr” (page 590).

³⁶ Some narrations do speak about giving adhaan to ward off the Satan but they are Da’eef. See Musnad Ahmad Maimanah Print (3:305), Musannaf Abdur Razzaq with Tahqeeq by A’zmi (5:160), graded Da’eef by Albani in Da’eefa (1140).

There are some other fabricated narrations about this in Tabrani etc. So there is no Sahih hadith about giving adhaan to ward off the Satan.

³⁷ A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: "(It is) Allah's decree and what He wills He does" and your "if" opens the (gate) for the Satan.

³⁸ Imam Nawawi has mentioned this du'a as from Husayn ؓ, but it seems copier's mistake, and correct narrator is "Hasan", since such words are attributed to Hasan Basri. But these words are not proven from Hasan Basri too. Ibn Qayyim has recorded Hasan Basri's words through Ibn Mundhir (Tuhfatul Mawlood, page 29) Ibn Mundhir's chain is not available. Although there is a chain with slightly different words in Musnad ibnul Ja'd (page 488), but it has a very Da'eef narrator "Haytham". It has some more chains but all of them are Da'eef.

Albeit, the following words are proven from Hasan Basri: **جعله الله**

مباركا عليك وعلى أمة محمد (*ja'alahul laahu mubarakan 'alayka wa 'alaa ummati Muhammad*) "May Allah make him a blessing to you and to the ummah of Muhammad." (Ad Du'a by Tabrani with Tahqeeq by Muhammad Sa'eed, 945, its chain is Hasan). Same words are proven from Ayyub Sakhtiyani in al-'Iyaal by Ibn Abu Dunya (202, its chain is Hasan).

Its proven from the Prophet ﷺ to pray for blessings for the newborn (Sahih Bukhari 5467), but its grammar is not in definitive form. These words are narrated Marfoo'an in Musnad Bazzar (7310): **وَجَعَلَهُ بَرًّا تَقِيًّا، بَارَكَ اللَّهُ لَكَ فِيهِ،** (Baarakal laahu laki feehi wa ja'alahu barran taqiyyaa). Its narrators are reliable but its chain is

Mursal.

³⁹ Caution: Some have mistakenly attributed **أَعُوذُ** (A'oodhu) to Tirmidhi (2060) and **أُعِيدُ كَمَا** (u'eedhu kumaa) to Bukhari (3371), but they are vice versa.

⁴⁰ Sh'uba narrated from "Hakam bin Utayba", then it is narrated by a number of Sh'uba's students. Therefore objection on Hakam's **عَنْهُ** is not correct, and there is no "A'amash" (a narrator) in this chain. And it has numerous chains. For detail, see author's detailed book with takhreej by Yasir bin Fathi Misri "Adh Dhikr wad Du'a wal 'Ilaaj bir Ruqaa minal Kitaab was Sunnah" (1:423-428).

Albeit scholars differed as to whether this hadith is Marfoo' or Mawqoof. But since the words of the Hadith are such that can not be deduced by ownself, therefore even the Mawqoof narration is actually Marfoo'. Shaikh Yasir bin Fathi Misri has presented many Mawqoof narrations, (e.g. Musannaf Ibn Abi Shayba with Ash Shathari's Tahqeeq 11150), and graded its chain as sahih.

⁴¹ Abu Ishaq as Sabe'e has stipulated direct hearing, see Tawheed by Ibn Mandah (160), Sunan Kubra by Nasai (10108), Musannaf Abdur Razzaq with Tahqeeq by Ayman Azhari (3:239, no. 6070); hence it's not correct to grade this Hadith Da'eef for Abu Ishaq's **عَنْهُ**. For more detail, please see "Anwar un Nasiha" (Taa 3430).

⁴² Objection on **عَنْهُ** of "Yahya bin Abu Katheer" in Abu Dawud's chain is not correct, because he is free from Tadlees. Some scholars have used 'tadlees' word for him, implying 'irsaal' by it. He is not a real 'Mudallis'. See Shaikh Albani's research on

this in Ar Rawdhad Daani (page 165-166). See also: Adh Dhu'faa by Aqeeli, with Tahqeeq by Dr. Mazin (6:395, its chain is Hasan), Tahdheeb al Kamaal by Mizzi (10:78).

The Chain by Ibn Majah is Sahih too. Because Muhammad bin Ishaq has stipulated direct hearing in Amaalee Muhammad bin Ibrahim Jarjaani (Alif / 175 Qaaf, its chain is Sahih). Hence objection on Muhammad bin Ishaq's "عَنْهُ" is not correct.

⁴³ Yazeed bin Rukanah ؓ is a companion as stipulated by Imam Haakim, hence the objection of 'irsaal' is not correct. Almost with the same words, Abu Hurayra ؓ too narrated this Hadith. See Ibn Hibban with Tahqeeq by Arnaut (3037). But there is a difference of opinions about its being Marfoo' and Mawqoof. It seems that both are correct, Abu Hurayra ؓ has narrated it both ways.

⁴⁴ This is Mawqoofan narrated from Abu Hurayra ؓ. Author has mentioned Hasan Basri's ؓ statement here **اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا، وَأَجْرًا وَسَلَفًا، وَأَجْرًا** (Allaahum maj'alhu lanaa faratan wa salafan wa ajran), its chain is Sahih as well. See: Du'a by Tabrani with Tahqeeq by Muhammad Sa'eed (1203), Sahih Bukhari Ta'leeqan (before Hadith no. 1335), words as per both. Musannaf Ibn Abi Shayba with Ash Shathari's Tahqeeq (31826), Taghleequt Ta'leeq by Ibn Hajar (2:484).

Some have graded chain of Taghleequt Ta'leeq as Da'eef due to "عَنْهُ" of Sa'eed and his teacher Qatada; but in the chains of Tabrani and ibn Abi Shayba, they are not there; it means many reliable narrators have corroborated Qatada hence it's wrong to grade this narration as Da'eef.

⁴⁵ Some have said that there is some difference in the words of

Bukhari and Muslim, but this is wrong. Words are exactly same in both the books.

⁴⁶ The Hadith is as follows:

Uthman ibn Affan رضي الله عنه narrated that whenever the Prophet ﷺ became free from burying the dead, he used to stay (at his grave) and say: Seek forgiveness for your brother, and beg steadfastness for him, for he will be questioned now. (Abu Dawud 3221) Sahih; graded Sahih by Albani in Ahkaamul Janaa-iz (page 156).

⁴⁷ The Hadith is as follows:

Abu Hurayra رضي الله عنه narrated that the Messenger of Allah ﷺ said: Do not curse the wind, for it is from the mercy of Allah, brings Rahmah (i.e., rain and breezes), or destruction. Rather ask Allah for its goodness, and seek refuge with Allah from its evil (Ibn Majah 3727; Sahih, graded Sahih by Albani in Sahiha 2756)

Since the Hadith instructs during heavy wind to seek its good and to seek refuge from its devil in Allah; the author has drafted the words of the above du'a based on this. But it does not seem right, as there is already a pre-drafted du'a from the Prophet himself, narrated by 'Aayesha رضي الله عنها. This is the same du'a that the author has mentioned next. Thus, we should stick to the du'a said by the prophet ﷺ.

It should be noted that one version of Abu Hurayra's Hadith, has words as اللَّهُمَّ إِنِّي نَسْأَلُكَ خَيْرَهَا، وَنَعُوذُ بِكَ مِنْ شَرِّهَا (Allaahumma innee nas-aluka khayrahaa, wa na'oodhu bika min sharrihaa) Sunan Kubra by Nasai (10699); but this is not proved, because its chain includes a narrator "Talq bin Samh" whom Imam Abu Hatim graded "Unknown" in 'Ilalul Hadith by Ibn Abu Hatim with Tahqeeq by Sa'd al Hameed (5:95); hence we should stick to that comprehensive du'a mentioned in the next Hadith of 'Aayesha رضي الله عنها.

⁴⁸ It's a Mawqoof narration of Abdullah bin Zubayr رضي الله عنه. It says that when Abdullah bin Zubayr رضي الله عنه would hear thunder he would stop speaking and would read the above du'a; then he would say: This is a stern warning to the people of earth.

The words after **سُبْحَانَ الَّذِي** (Subhaanal ladhee) is from the Qur'an (Surah Ra'd: 13).

Caution: The Name of "Abdullah bin Zubayr رضي الله عنه" is omitted in Mu'atta Malik Bi Riwayah Yahya; whereas it is present in other editions of Mu'atta as well as in narrations from Malik in others' books.

⁴⁹ It's wrong to grade it Da'eef due to "عَنْهُ" of Sufyan Thawri, because scholars have agreed on its being acceptable. See Anwaarul Badr (pages 315-373). Moreover, many narrators have corroborated Sufyan. For detail, please see "Anwar un Nasiha" (Daal 1176)

⁵⁰ The author had mentioned words as per Daarimi, but we have mentioned words as per Haakim because they are common in all the narrations. Since, individually, all the narrations have some weakness in chain, isolated words of any narration lack corroboration; and only those words will be eligible to be graded as Hasan Li Ghairihi that are common in all the narrations.

⁵¹ There is disagreement about identification of "Ishaq bin Abdullah Madni" in the chain. Its reason is difference in mentioning his father's name. Some have mentioned it as "Abdullah" while others have mentioned it as "Ubaidullah". This narration is reported in two versions. Below are both the versions.

First version: Asad bin Musa:

The proven narrations of Asad bin Musa agree on the name as

“Ishaq bin Abdullah”. (Targheeb by Ibn Shaheen, Page 52, no. 140, its chain is Hasan upto Asad)

Second version: Waleed bin Muslim:

Two students have narrated it from Waleed bin Muslim. “Hakam bin Musa” and “Hisham bin Ammar”.

Hakam bin Musa’s narration: Three narrators (Muhammad bin Ali bin Zayd, Haamid bin Muhammad, Abu Ya’la) have narrated it from Hakam and they all agree on the name as “Ishaq bin Abdullah”. Reference for their narration: for Muhammad bin Ali bin Zayd (Mustadrak Haakim Indian print 1:422, its chain is Hasan upto Hakam); for Haamid bin Muhammad (Dheel Taareekh al Baghdad by Ibn Duhaythi 1:334, its chain is Hasan upto Haamid); Narration of Abu Ya’la is reported by Ibn Sunni in ‘Amal al yaum wal lailah and some of its versions have “Ishaq bin Abdullah” as stipulated by researchers. In fact Shaikh Abdul Qadir ‘Ataa has mentioned like this in his edition; see Amal al yaum wal lailah by Ibn Sunni with Tahqeeq by Al Barni (page 89 footnote). And this is correct because it has two narrators’ corroboration.

Waleed’s fourth student (Hisham bin Khalid) too narrated it as “Ishaq bin Abdullah”, but this narration is weak; see Nawadirul Usool by Hakeem Tirmidhi with Tahqeeq by Tawfeeq (2:185). Apart from these, no other student of Hakam has a proven narration. E.g. Narration of Muhammad Hadhrami in Mu’jam Ibn Asaakir (1:307) is weak due to chain; moreover, as per the researcher’s testimony, there is a sign of “Tadhbeeb” (i.e. it’s overlined) on the said name in the manuscript, which indicates an error.

Hisham bin Ammar’s narration: From Hisham, narration of his student Ubaid bin Abdul Wahid is proven, and there is no disagreement on “Ishaq bin Abdullah” (Shu’bal Eemaan with Tahqeeq by Zaghloul, no. 3904, its chain is Sahih upto Ubaid).

Beware that what the other researcher of Shu'bal Iman (Dr. Abdul Ali) has mentioned as "Ishaq bin Ubaidullah" is a mistake, because after reporting the Hadith, Imam Bayhaqi رحمہ اللہ has clearly stipulated that: "neither of my teachers (Yahya bin Ibrahim and Imam Haakim) affirmed 'Ubaidullah', rather both of them said 'Ishaq bin Abdullah'" (Shu'bal Iman with Tahqeeq by Abdul Ali 5:408)

The second student of Hisham whose narration is proven is Imam Ibn Majah; and some versions of Ibn Majah too have "Ishaq bin Abdullah Madni". See Ibn Majah, Taymuriya edition (B/197/Q1); Ibn Majah Darut Taaseel print (page 242, footnote 3); Zawaid ibn Majah by Busairi with Tahqeeq by Muhammad Mukhtar Husain (page 254, no. 594); Tafseer ibn Katheer with Tahqeeq by Muhammad Husain Shamsuddin (1:375); Lisanul Meezan by Ibn Hajar with Tahqeeq by Abu Ghudda (2:63).

So even in the narration of Ibn Majah, the name is "Ishaq bin Abdullah", since it also has a corroboration from Ubaid bin Abdul Wahid.

In contrast to these two students of Hisham, a third student "Muhammad bin Abu Zar'ah Dimashqi" has mentioned "Ishaq bin Ubaidullah" (Ad Du'a by Tabrani with Tahqeeq by Muhammad Sa'eed, no. 919); but his attestation from the Hadith scholars is not present. Even if he were a reliable narrator, his narration would not hold any weight for differing from Hisham's other two students' agreed narration.

Thus, even Hisham bin Ammar's narration agrees with that of Hakam bin Musa. It means that their teacher (Waleed bin Muslim) has mentioned "Ishaq bin Abdullah" only. And it has a corroboration from Asad bin Musa as was mentioned earlier. So Asad bin Musa and Waleed bin Muslim, both have mentioned their teacher's name as "Ishaq bin Abdullah".

This proves that the name in the chain is "Ishaq bin Abdullah"

only. Now we have to see who is intended by this name; so Imam Hakim, Imam Dhahabi and Shaikh Albani (رحمهم الله) have inclined towards “Ishaq bin Abdullah bin Abu Farwa Amwi Madni” (Mustadrak Haakim, Indian Print 1:422, and with this there is comment of Dhahabi as well; ‘Irwaaul Ghulail by Albani 4:43).

All these clearly show that this is agreed, and its evidences are many; e.g. a very strong evidence is that, in one narration, his student Waleed bin Muslim has mentioned his full name as “Ishaq bin Abdullah bin Abu Farwah”; See Dheel Taareekh al Baghdad by Ibn Duhaythi 1:334), its chain is Hasan upto Waleed, Ibn Hubaysh is Husayn bin Umar bin Imran bin Hubaysh, Khateeb mentioned him among the students of Haamid bin Muhammad, see Taareekh Baghdad Sa’dah print (8:169). He is mentioned among the teachers of Waleed bin Muslim as well; see Tahdheeb al Kamaal by Mizzi (2:446). Moreover, another student of Ishaq (Asad bin Musa) has mentioned his full name as “Ishaq bin Abdullah al Amwi, from Madina”; see Targheeb by Ibn Shaheen (page 52, 140, its chain is Hasan upto Asad); and there is only this narrator in this period who is Amwi and Madni; see Tahdheeb al Kamaal by Mizzi (2:446).

Since it’s clear now that this narrator is “Ishaq bin Abdullah bin Abu Farwah al Amwi al Madni”, so note that Imam ibn Mu’ayyin has graded him Kadhdhaab (a big liar) in al Jarh wat Ta’del by Ibn Abu Hatim with Tahqeeq by Mu’allimi (2:228, its chain is Sahih); and many other scholars of Hadith have graded him Matrook (to be forsaken), e.g. see Taqreeb at Tahdheeb by Ibn Hajar (368); hence this narration is severely Da’eef.

Some clarifications:

Imam Bukhari, Imam Abu Hatim Razi, Imam Abu Zar’ah Razi and Ibn Abu Hatim (رحمهم الله) have identified this Ishaq as “Ishaq bin

Abdullah bin Abu Maleekah” (Jarh wat Ta’deel by Ibn Abu Hatim with Tahqeeq by Mu’allimi 2:288). Imam ibn Hibban too has named him as “Ishaq bin Abdullah Madni”, which indicates that he too has same stand (Thiqaat by Ibn Hibban, Uthmaniya print 6:48, it’s wrong to mention as Ubaidullah in the said edition).

This supports the fact that Ishaq’s father’s name is Abdullah. Albeit these scholars have identified him as “ibn Abu Maleekah” rather than as “ibn Abu Farwah”. In either case, the narration will remain Da’eef as “ibn Abu Maleekah” is unknown; Ibn Hibban mentioned him in Thiqaat due to his strange principle of considering unknowns as “reliable narrators”.

Ibn Asaakir has adjudged this Ishaq to be “Ishaq bin Ubaidullah bin Abu Muhajir”, and following him, Ibn Hajar and Shaikh Albani too have adjudged him so. But this is not correct because in the said narration, many narrators have mentioned him as “Madni”, whereas “Ibn Abu Muhajir” is “Shaami”. Anyway, this narrator is unknown too; hence agreeing this will not change narration from being Da’eef. It should be noted that even Ibn Hibban has not authenticated him (Ibn Hibban has authenticated “Abdullah Madni” whereas this narrator is “Ubaidullah Shaami”). Dr. Bashaar rightly said:

In ibn Abu Muhajir’s memoir, Ibn Hajar said that ibn Hibban has mentioned him in Thiqaat, but this is not correct; because ibn Hibban has mentioned “Ishaq bin Ubaidullah Madni”, which can never indicate to be “ibn Abu Muhajir”; See Tahdheeb al Kamaal by Mizzi 2:458. It should be noted that a little earlier, Dr. Bashaar has mentioned “Ishaq bin Abdullah” from the Thiqaat’s manuscript.

Imam Busayri ؒ has strangely mentioned him as “Ishaq bin Abdullah bin Harith bin Kinanah Qarshi ‘Aamri”, and then listed his authentications (Zawaid Ibn Majah by Busayri, with Tahqeeq by Mukhtar Husayn, page 254, no. 594). But this narrator is not

from this period, and accepting this will make the chain disconnected.

And more strange is that some people did not consider Ishaq to be any of the above; rather they considered him an imaginary "Ishaq bin Ubaidullah Madni" and listed authentications mentioned by Imam Busayri which were about another narrator altogether; how strange!!

Anyway! According to us the more correct stand is what Imam Hakim, Imam Dhahabi and Shaikh Albani (رحمهم الله) have indicated; and the evidences have taken it to certainty, that the narrator is "ibn Abu Farwah" only who is a big liar and forsaken by scholars of Hadith; Hence grading this Hadith as Hasan by some is not correct. Shaikh Albani writes about some contemporaries who graded it Hasan:

"The ignorants have graded it Hasan" (Da'eef Targheeb wat Tarheeb 1:292).

⁵² The Hadith of Ibn Mas'ood ؓ is Sahih; accusation of Tadlees on "Abdur Rahman" in its chain is wrong, it has been clarified earlier. See Endnote 31. Similarly, the Hadith in Musnad Abu Ya'la is Sahih as well.

⁵³ This narration depends upon "Ali bin Zayd"; About whom:

Imam Jawzani (d 259) said: He is severely weak in Hadith and Da'eef. (Ahwal ur Rijal by Jawzani, page 194).

Muhammad bin Tahir Qaysarani (d 507) said: He is forsaken (by scholars) in Hadith. (Tadhkiratul Huffaz by Qaysarani, page 148).

Imam Ahmad and Ibn Mu'ayyin said: He is nothing (This is very strong criticism), (Kaamil by ibn 'Adi, 6:335, its chain is Hasan; al Jarh wat Ta'deel, 9:204, its chain is Sahih).

Imam Muslim has recorded only one chain from him combining

with the chain of “Thaabit Bunani” (Sahih Muslim 1789); So Sahih Muslim does not have any of his ‘isolated’ narration. Hence considering him as a ‘full’ narrator of Muslim is debatable.

Its another chain (e.g. in Ibn Majah) has “Ismail bin Ayyash, from Ibn Jurayj, from Zuhri”; though this narrator is not there but this chain has many other defects. Especially Ibn Jurayj’s عنه. And his case is not like other Mudalliseen’s. Even Shaikh Albani has counted it severely weak at many places. For detail, please see “Yazeed bin Mu’awiya par ilzamat ka jayeza” (pages 507-508).

It’s clear that these two chains are in no position to be collectively graded as Hasan Li Ghairihi; but Shaikh Albani found another version of the Ibn Jurayj’s chain where “Ibn Ziyad” (narrating from Zuhri) has corroborated Ibn Jurayj. See Sahiha (5:411).

Shaikh Albani says that this “ibn Ziyad” is either Muhammad Alhani or Abdur Rahman Afriqi; and in either case, this chain can be used for support. Then Shaikh graded this Hadith as Hasan by corroborating both the Ahaadeeth.

But Shaikh has lapsed in identifying “Ibn Ziyad”; Had he identified him correctly, he would never have taken support from this chain. This “ibn Ziyad” in the chain is actually “Abdullah bin Ziyad bin Sam’an”, who is mentioned among the teachers of Ismail bin Ayyash as well as among the students of Imam Zuhri; Whereas Imam Zuhri does not have any student by the name of both narrators identified by Shaikh Albani. Moreover, one chain has clearly stipulated “ibn Sam’an”; See Musnad Mustakhraj by Abu Nu’aym, no. 791 (“ibn Samhan” got printed in the said edition).

Hence it’s established that “ibn Ziyad” is “Abdullah bin Ziyad bin Sam’an” only; and he is severely weak and forsaken narrator. In fact many scholars graded him as a big liar (general grading books); Hence the chain which appeared the ‘strongest’ is in fact the weakest; and it has no room to be supported from.

⁵⁴ These four and many other Hadith books have complete pre-framed words. Similarly, the Qur'an too has the words as فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ (fas ta'idh billaahi minash shaytaanir rajeem) Surah Nahl: 98. Hence, some scholars' saying that "this is not proven as pre-framed but proven by people's action" is not correct.

⁵⁵ عَنْهُ of Salman bin Taymi is accepted, Ibn Hajar has included him in 2nd level (of Mudalliseen); Moreover, see Anwar un Nasiha (Taa 2035)

⁵⁶ Ibn Hajar has graded Ubayd bin Abu Ja'd as "sudooq" (Taqreeb at Tahdheeb by Ibn Hajar, no. 4366) Imam Ibn Hibban (d 354) too has graded him siqa, and said:: Ubayd bin Abu Ja'd narrates from a group of Sahaba (Thiqaat by Ibn Hibban, Uthmaniya print, 5:138); Hence, rejecting his direct hearing from Aayesha, ﷺ by some, should be ignored.

⁵⁷ Some have objected on this chain that Ibn Lahi'ah is Mudallis, and in another narration –in which he has stipulated direct hearing– his student has narrated from him after his ikhtilaat (confusion). The refutation is that he has stipulated direct hearing in Mu'jam Kabeer too by Tabrani, and the narrator (Abdullah bin Yazid Abu Abdur Rahman Muqri) has narrated from him before his ikhtilaat (confusion). (Tahdheeb at Tahdheeb by Ibn Hajar, Indian print 5:378). Hence both the objections are invalid.

⁵⁸ Abu Ishaq Sabi'ee has stipulated direct hearing in Bayhaqi's chain. Moreover, in Tabari's narration, Abu Ishaq's student is Shu'ba who narrates only from those who heard it directly.

⁵⁹ Muhammad bin Ishaq has stipulated direct hearing in the

narrations of Ibn Hibban and Abu Ya'la.

⁶⁰ Mubarak bin Fudhala has stipulated direct hearing in ibn Abu Shayba's narration; hence grading its chain Da'eef is a mistake.

⁶¹ Some have mistakenly said that the last two parts (اَللّٰهُمَّ مِنْكَ) (اَللّٰهُمَّ تَقَبَّلْ مِنْ & وَلَكَ) are not proven. But the last part (اَللّٰهُمَّ تَقَبَّلْ مِنْ) is in Muslim itself (1967). And the second part (اَللّٰهُمَّ مِنْكَ وَلَكَ) is proven in Mustakhraj Abu 'Awanah (7798). Imam Shu'ba has narrated from Qatada hence Qatada's عَنْهُ is accepted. Another Hadith with same words is graded Hasan by Shaikh Albani in Ta'leeq Hidayatur Ruwat (2:128, footnote 2).

It's clear that the Hadith is perfectly Sahih; hence grading it Da'eef, by some, only by looking at Bayhaqi's chain and ignoring other chains, is a very big oversight.

Note: Original book has "Minni" at the end; If one is sacrificing from himself, he should say "Minni"; But if one is sacrificing from another person, he should say "Min" then take this other person's name

⁶² Abu Zubayr is not proven to be a conventional Mudallis; Some have termed him such in the sense of narrating indirectly heard Hadith from the book. But this is not conventional Tadlees, rather it's narrating from a book. And the book is such that its Ahaadeeth are heard by Abu Zubayr either directly from Jaabir رضي الله عنه, or through someone from Jaabir رضي الله عنه. Abu Zubayr himself says:

"Some of it what I heard from Jaabir, and some of it was narrated to me by others from Jaabir". (Adh Dh'ufaa by Aqeeli, with Tahqeeq by Dr. Mazin Sarsaaw, 5:382, its chain is Sahih.)

Since Abu Zubayr actually had Jabir's رضي الله عنه book, therefore he

narrated from the book even those Ahaadeeth which he had heard through someone. This is called Tadlees too, and in this sense he is termed as Mudallis, but **عَنْهُ** of such a Mudallis is not rejected. For detail, please see “Anwar un Nasiha” (Taa 3464)

Dear Brothers and Sisters,

The Islamic Information Centre wants to launch more projects for benefitting people with authentic information about Islam.

However these projects need sponsors who bear the cost of research and production.

IIC also strives to maintain existing activities and services which are very beneficial.

We invite you to support this cause by donating generously to the Islamic Information Centre.

Please call/whatsapp +919773112909

Or contact our centres.

Kurla: 6-Swastik Chamber, Below Kurla Nursing Home, Opp. Noorjhan-1, Pipe Road, Kurla West, Mumbai 400070

Andheri: Andheri Bakery Compound, Near Andheri Jama Masjid, Andheri West, Mumbai 400058

Islamic Information Centre and its Activities

